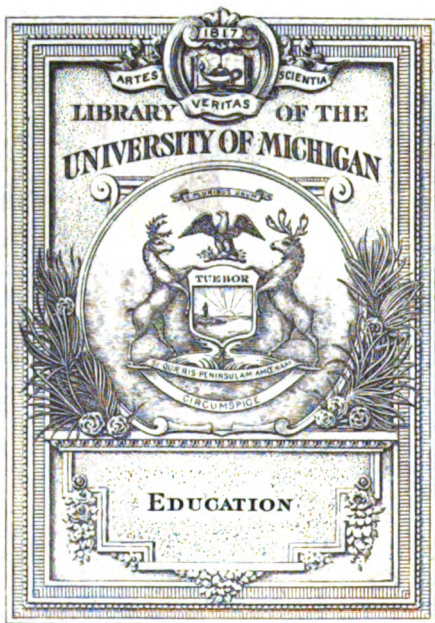


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S C I E N C E A N D C U L T U R E S E R I E S
JOSEPH HUSSLEIN, S.J., Ph.D., GENERAL EDITOR



TRAINING THE ADOLESCENT

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TO MY MOTHER

She never read a book on psychology
but she studied human nature in her
many children. Her knowledge
guided them through their
adolescence.

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PREFACE BY THE GENERAL EDITOR

Youth — eager, forward-looking, the sun upon his brow and the breeze of morning in his hair — has through the centuries been a favorite theme with poet and with painter. But the period of youth implies far more than that. It is an age of moods and mystery; of new emotions and strange solitary conflicts waged within the soul; of mad adventure and of troubled, wistful looks into the future to guess what its closed hand may hold; of self-assertiveness, and yet of problems and perplexities that call for prudent counsel and wise, helpful guidance. These phases, too, artist and singer have not disregarded, but they are in a more particular manner the province of the modern psychologist and have been set by him in the forefront of his consideration in that special field assigned to them, the Psychology of Adolescence, to which this book is devoted.

True it is that the questions here raised concern in the first place the parents themselves, since these before all others are responsible for the training and guidance of the adolescent boy and girl. But a knowledge of this subject is of consequence no less to teacher, pastor, and whosoever else holds in sacred trust the development of youth. All these, without doubt, can be greatly aided and perhaps even saved from serious misadventure by a scientific knowledge of those physical and psychic changes which attend the transformation of the adolescent from childhood into the full maturity of manhood or of womanhood. To give that information from a sane and Christian point of view is the important mission of this volume.

Of writing books upon psychology there has been no end.

It all gives evidence of the universal interest displayed in this important subject. But much even that is best in this literature, much that embodies the results of fine investigation undertaken by modern students in this province, is rendered sterile by the fact that it lacks the one thing necessary, the sound directive guidance of a true philosophy. It is here that the Catholic scientist enjoys a great advantage. In the psychology of adolescence particularly, the religious point of view is an indispensable condition for practical success.

Leave out religion — and by that, we mean supernatural religion alone — as modern psychologists have quite generally done, and you throw away the master key of life. Without it you never can hope to unlock the innermost secrets of the soul or direct its actions safely toward the end for which it was created. You have lost the one compelling and sufficient motive for perseverance in moral rectitude under every circumstance. All other substitutes that have here been vainly offered are worse than futile. They cannot serve as a lasting corrective of vicious habits and as an adequate motive power for that sustained self-conquest, which often is no less arduous than it is imperative for the adolescent boy and girl.

The most outright materialist, if sincere with himself, cannot possibly fail to have his moments when he knows that man is more than merely the mechanistic resultant of star dust and cosmic power. Without this admission neither psychology nor yet psychiatry can be of any real avail in solving the problems of life for the questioning boy and girl as they stand bewildered on the great world's threshold, with license and forbidden pleasures beckoning them beyond. If here is the be-all and the end-all, why should they hesitate? Mere worldly prudence is then a weak straw.

Amid the welter of literature on these subjects there has consequently arisen the supreme need of what I may call a Christian psychology, such as this Series is even now endeavoring to supply in the volumes already produced and various others now under preparation.

The author of the present book, who studied at King's College and received from the University of London his doctorate in psychology, is thoroughly familiar with modern

thought and investigation in this wide field. To the reliable data of experimental knowledge he has given that Christian interpretation which alone can render them truly effective for the promotion of that purer and higher standard of life which should be the supreme aim of any psychology of adolescence. Written in a straightforward, lucid, and attractive style, the book cannot fail to achieve its purpose. It represents, in brief, the results of science, interpreted in the light of true philosophy, and elevated into a still loftier sphere by the application of revealed religion. Here is the stimulus needed more than ever in our day.

The principles of adolescent training and guidance are necessarily the same, whether they are applied by teacher or by parent. Such modifications as must be introduced in school or home are purely accidental and each one should be able rightly to sense what will be most needful under his own circumstances.

The first place for the training of adolescence is obviously the home. It is the first and most important place for every form of life guidance. To their parents the adolescent boy and girl will naturally turn for help and counsel in every difficulty. Only where the home fails, or proves inadequate, must the school supplement it or assume its task. The proper equipment of parents becomes therefore a vital question. In the work of adolescent training the present book will supply them with the required information. It will answer the same purpose for all others intrusted with the guidance of youth, in whatever capacity.

But what is scientifically of service to the home in this important subject is of consequence also in the college classroom. We are dealing with those formative years wherein the growing boy and girl, emerging out of the period of childhood, with its strongly dominant sense perceptions, are passing through the fuller emotional life of adolescence, and so preparing for the complete attainment of their physical and mental powers, which will mark the advent of maturity and the ampler sway of reason. Whatever pertains to this age must obviously be of value for the student in his personal life and his future vocation. The chapters of this book, I may

add, are the result of lectures delivered through many years before large classes of mature students.

All the various objectives of an ideal psychology of adolescence have been met by this volume, with its strictly modern aspect, its thorough, scientific information, its healthy Christian atmosphere, and its optimistic outlook on life. If in his text the author has devoted some space to the consideration of present-day difficulties which complicate the problem of adolescent training, it must not be thought that he therefore despairs of the youth of our time. Every age has had its own adolescent problems, and invariably forgets those of an earlier period. In the meantime nature does not change, and with the grace of God, we have no reason to hope for less from the adolescents in our care than did other generations from the youth they trained and guided.

The early Church faced its adolescent problem in the theaters of Roman paganism, attendance at which, and at all similar amusements, became impossible for Christian youth. The Middle Ages were in general most seriously hampered in their training of the adolescent by the sad lack of that most powerful of all aids, frequent and daily Communion. It is for us to make the most of the glorious opportunities we really possess.

The present book is but another instance of the timely provision that is everywhere being made for the youth of our generation. Let us hope that it will find its way most widely into college, home, and rectory, and into every other place where adolescence is a problem that calls for scientific understanding, prudent counsel, and kindly help.

JOSEPH HUSSLEIN, S.J., PH.D.,
General Editor, Science and Culture Series

St. Louis University,
July 10, 1934.



INTRODUCTION

The period of adolescence has ever been regarded as one of particular interest and importance. All down the ages the joyousness and daring and ambition and optimism of youth have inspired the artist and the *littérateur*. The attempts of adolescent boys and girls to adjust themselves to their new condition of life have brought doubts and anxieties to parents; adolescent fitfulness has harassed many a teacher. In recent years youth and its problems have become of absorbing interest to the psychologist.

Attention to the maturing human being, and concern about him, have not been restricted to cultured peoples, for primitive nations have shown marked solicitude in regard to the development of their young. It was common for uncivilized tribes to mark the transition from childhood to maturity by public ceremonies which were always weird and often very cruel. The purpose of these rituals was twofold: first, to lend significance to the fact of adolescence; and second, to toughen those who entered upon it for the hardships of adult savage life.

Hence, the interest that is manifested today in the problem of adolescence is nothing new. It is unique only in its intensity and in its viewpoint. It is safe to say that never were the growing boy and girl talked about so much or written of so extensively as they are at present. The problems they present are discussed by parents, the pulpit, and the press with fine enthusiasm and with varying degrees of optimism. On the one hand we have diatribes against the excesses and willfulness of modern "flaming youth," while on the other its defenders stoutly contend that it shows an independence of spirit and an initiative that merit high praise.

Of course it is no strange phenomenon for adults to judge the growing generation with impatience or even with harshness, for adults have left their own youth behind them and distance lends enchantment to many things. We are likely to forget that the frivolity and heedlessness and stumbling efforts toward adjustment which we may find so irritating in the adolescent were equally galling to our elders when we were in the teens. Whether the "challenge of youth" is more acute at present than it was in former generations is a question which might well occupy the attention of debating societies, but what is evident to the most casual observer is that the challenge today is real; that the problem of adolescent training is one that clamors for a more intelligent solution than it has been receiving. It has been said that the culture of a nation may be gauged by the way it trains its youth. Judged by that standard, we must rate lower than some peoples whom we delight to regard as less perfectly evolved than we. The Greeks and the Romans exhibited a finer sense of responsibility toward their youth than we often show and, as a general thing, they made a very earnest effort to meet their obligations.

That our young people are not being trained to wholesome, useful adulthood is a charge that has become monotonous by repetition. Educators, sociologists, criminologists, and psychiatrists are agreed that there is something wanting in the guidance of youth today, although they are far from agreed in assigning the cause of the failure. Nor should diversity of opinion on a question like this be surprising, for in a problem so complex it is difficult to allot causes. It is more difficult to prescribe remedies.

There are certain potential bases of trouble that become manifest to anyone who studies the years of adolescence with any thoroughness at all. Youth is the transition period between childhood and manhood or womanhood, and most transition periods are hazardous. It is a time of rapid and erratic physical changes and of pronounced mental development. It brings a widened outlook on the world and on life; it creates new interests and modifies old ones. It involves the necessity of adjusting to new problems, of coping

with difficulties of which the child is ignorant and of meeting temptations of which he has no experience. It is the time for learning emotional control, for laying down ideals that will motivate future conduct, and for building up habits that will function in later life.

All these factors are intrinsic to the process of growing up and hence they cannot be escaped. They are founded in the nature of youth. They constitute the essential problem of adolescence and consequently they are the same in every generation. But it requires small thought to see that the difficulties of adapting to the responsibilities of adult life are influenced by the external circumstances in which the adjustment must be made. It is no exaggeration to say that certain specific conditions of our times render the problem of adolescence more arduous than it was when living was simpler. The rush of modern life, the weakening of family ties by divorce, the concentration of families in cities, the artificial life in apartments instead of homes, the fierce desire for independence so characteristic of our age and of our land, the unsupervised social contacts among the young, the means of transportation which remove boys and girls quickly and far from the watchfulness of parents, the lowered public opinion as to what is right and wrong in the sex relations, the multiplied forms of amusement, the degenerate tone of the stage and the motion pictures and of much of the popular literature—all these causes affect and modify the reactions of the general population. But they influence the adolescent group more seriously than the adult for the very simple reason that adults are already formed, while adolescents are still in the process of formation.

We have mentioned but a few of the causes which complicate the training of the adolescent, although, perhaps, they are among the outstanding ones. They constitute a problem which cries for solution and the solution will not be supplied by youth itself. The experience of adults must be drafted. Their more stable temperaments must act as a counterpoise to the recklessness and temerity of the young, to the thoughtlessness which prevents the half-developed boy or girl from

adequately realizing the dangers which threaten them, and from providing against those dangers effectively.

To afford some help to the anxious parent or teacher in this delicate task of rearing worthy men and women in the face of frequent obstacles is the aim of that branch of developmental psychology that is called "the psychology of adolescence." It studies the boy and girl during the years that intervene between childhood and maturity with the view of understanding the nature of those boys and girls more thoroughly and directing their development with greater sympathy and intelligence. It is a comparatively new science, but in recent years it has assumed a prominent place in the field of psychology.

Two causes have coöperated to produce this result. One is the recognition of the vital importance of adolescence both in itself and in its consequences; the other is the splendid enthusiasm that earnest-minded men and women have brought to the task of investigating this period. They have observed the adolescent as he lives his life; they have explored his tendencies, his desires, his forebodings as they are depicted in biographies or revealed in diaries or as they are resurrected through the reminiscences of adults. The nature of youth can scarcely be studied adequately from documents or through the fallible recollections of mature men and women; but when these methods are employed merely as means for supplementing the knowledge which is garnered from actual dealing with young people, they serve to shed light on the attractive but tantalizing age of adolescence.

The workers in this field of psychology have been articulate and hence a copious literature has grown up around the subject. It is being added to every day. Much of it is technical; a fair percentage of it is written for parents or teachers who are not familiar with scientific terminology. In view of the enormous energy and good will that have been enlisted in the study of adolescence and of the undoubted results that have been achieved by such study and that have been made accessible to those who are directly

responsible for the training of adolescents, the question naturally arises: Why is there such widespread and outspoken dissatisfaction with the state of youth today? It is a fact that our generation has a better scientific knowledge of adolescent nature than our forefathers had, but there are those who doubt that we are rearing better adolescents.

It is the writer's reasoned conviction that our increased understanding of youth and of its problems fails to benefit the adolescent as it should because the one force that can protect him and counteract the varied dangers to which he is exposed is invoked but very little—in some quarters it is not invoked at all. I mean the force of religion. It is the regrettable fact that much of the literature on adolescence is frankly naturalistic and materialistic. Religion is scorned as an outgrown superstition, or it is condemned as responsible for many adolescent conflicts, or it is depicted as a sublimation of the sex instinct. Such a presentation cannot fail to have a disastrous effect on the young. Youth is by nature revolutionary. It is intrigued by the novel, aghast at the idea of being judged as behind the times or as "unscientific." It is more than ordinarily liable to the easy superficiality of our day which imagines that progress means change and that every new thing, just because it is new, must be better than the old. Many of the authors who do devote a chapter to religion as a means of character training talk about a vapid or vague kind of religion which has little value for raising youth to high ideals and no virtue at all as a restraint on the hot young passions whose novelty makes them alluring and whose insistence is not yet tempered by studied self-control.

If the present work can lay any claim to merit, that claim will rest on the emphasis placed upon the need of a practical belief in the supernatural in the training of youth. And by that I mean a conviction that God exists and that He has inalienable rights on men; that the human being is created for a future life, the nature of which he himself determines by the way he lives the present one; that an essential part of the business of education is to rear men and women whose

judgments will be molded by these truths and whose conduct will square with the obligations they entail. Such emphasis has been given by others but, so far as the writer is aware, it has not been done from a formally psychological point of view by an English-speaking Catholic author.

This book is the outgrowth of courses in adolescent psychology which the writer has been giving at St. Louis University for several years. His students were many hundreds of teachers who were ambitious that the boys and girls with whom they were dealing every day should mature into the finest types of manhood and womanhood. The earnestness of those students has been an inspiration to me; their suggestions, in papers and in conversation, have been very helpful. I am grateful to them.

In the following pages the reader will find frequent mention of the soul, the free will, and other realities that are either held in slight repute among the majority of present-day psychologists, or are conceived in a radically different sense from that in which we employ them. I make no apologies for them. This book is intended as a text for Catholic colleges, and Catholic philosophy is appealed to often in an effort to interpret some of the findings of modern psychology. If teachers or parents discover anything in these pages that will aid them in their high task of fitting their youthful charges to take worthy places in a Christian society, the writer will feel amply repaid for the effort this book has cost him amid the pressure of other duties.

The absence of references and quotations in this book will probably make it a disappointment to some teachers. The omission is intentional. It is prompted by the wish to make the volume less arduous for the general reader and by the conviction that the teacher will supplement the text in ways that will be most beneficial for his students.

Much reading in the field of adolescent psychology has put me under obligations to so many writers that I cannot make individual acknowledgments to them all. I must, however, record my special indebtedness to Frederick Tracy, whose *Psychology of Adolescence* has influenced the present

work both in its form and in its content. I have intentionally abstained from the statistical treatment of adolescent changes not because I underrate that method of presentation but because statistics are readily available to the reader in such works as *The Psychology of Adolescence*, by Fowler D. Brooks.

My thanks are due to the Henry Holt Company, whose courtesy has permitted me to quote from James's *Psychology*, of which they have the copyright. I welcome this opportunity of publicly expressing my gratitude to my sister, Miss Margaret McCarthy, without whose assistance this book might never have been completed.



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TRAINING THE ADOLESCENT



Chapter I

THE ADOLESCENT AGE

The Meaning of Adolescence

To the Latins the word *adolescere* meant to ripen, to grow up, to become mature. We have borrowed the term from them and we employ it in the sense they used it; and so by *adolescence* is meant that period of life during which the individual passes from childhood to maturity, the years in which he comes into full possession of his physical and his mental powers. Roughly, adolescence corresponds with the "teens." It embraces the high-school years but it is not confined to them, for on one end it dips into the last year or two of the grade school while at the other it continues on into college.

The psychology of adolescence is a chapter of the broader topic of genetic psychology which seeks to ascertain and to explain the mental changes that appear in the normal individual as he develops from birth to old age. Obviously, such a study is a huge undertaking and so, in order to make it more thorough, the field of genetic psychology is split up into smaller sections, each of which is tilled by specialists. Hence, we have the psychology of infancy, of childhood, and of adolescence. The psychology of childhood is often subdivided into that of childhood proper, which concerns itself with the first eight years of life; and that of boyhood and girlhood, which includes the period between 8 and 12.

It cannot be emphasized too strongly that when we speak

of different stages of development, and when we treat them as more or less isolated units, we do so simply for purposes of convenience. In reality no single period of life can be adequately dealt with or fully understood except in its relation to other periods. No capacity of mind is wholly intelligible unless it is studied in reference to the ways it is acted upon by other powers and, in turn, reacts on them. The intellect, for instance, influences the will; the emotions are intensely stirred by the imagination. The life of every individual is a continuous function and his development an unbroken process, precisely because he is an individual and always preserves his own identity.

It is true there is a legitimate basis for dividing human development into stages, for different characteristics stand out at different periods, but it is essential to remember that these periods do not stand apart. If some writers were taken literally, one might conclude that the years of adolescence have little or nothing in common with those that went before them. But this would be a hollow assumption, for, although various mental capacities may be prominent at successive times of life, there is never a time when there is only one capacity. The child gives evidence of reasoning surprisingly early. He can be taught emotional control while still very young. He does not lose his ability for sense enjoyment when he has left his childhood behind him.

Frequently enough we encounter statements that seem to imply that the individual's progress to maturity is a piecemeal process, something like the erection of an apartment building, reared story by story until it is finally crowned by its penthouse. For example, we may read that for the first dozen years of life nature busies herself in forming the *body* of the child; then, for three or four more years, she proceeds on his emotional equipment; and ultimately she gives him an intellect. Such a description of events is correct only when correctly understood, and it is not correctly understood unless it expresses just this fact that in early childhood the human being's attention is largely occupied by sense impressions, his emotions are likely to color much of his activity during adolescence, while, if he is well

matured, he will generally direct his conduct by reasonable motives when he becomes an adult. The human being does not grow like an onion by adding one layer within another until it has reached its full size. His development consists in the expansion of powers which are within him and which manifest themselves early although they mature at different rates.

The child does not differ from the adult essentially. They both have the same powers although they may use them in vastly different ways. And so, in studying any one period of life we must have an eye on the other stages; we must look forward as well as backward. The experiences of childhood modify adolescent development; those of boyhood and girlhood play a most important rôle in shaping adult behavior and in molding adult viewpoints.

The Onset of Puberty

Adolescence is ushered in by puberty. The terms are not synonymous. Adolescence lasts a much longer time. Puberty marks the beginning of adolescence. It is that period of life at which a person of either sex becomes functionally capable of parenthood. Various factors influence the time of its onset. It appears earlier, and is much more accurately determined in girls than in boys. It comes on sooner in children of some nations than it does in those of others. Whether this latter fact is due to racial differences or to the effect of climate is not definitely proved, but the truth is that both boys and girls of southern countries become pubescent younger than do those of northern peoples. In India, for instance, adolescence may begin as early as 9 or 10, while among such tribes as the Eskimos it is delayed until 17, or later. It has been asserted by some authors that even in different parts of the United States climatic conditions affect the onset of puberty, either hastening or delaying it — but this contention is very dubious.

Many other circumstances seem to play a part in determining the advent of puberty. It has been said that luxurious living favors the early onset of puberty, and that country children mature earlier than do those who live in cities.

Heredity influences the time of the advent of puberty and so does temperament. It appears earlier in those of sanguine disposition than it does in the phlegmatic. Terman has found that there is a positive correlation between the age of puberty and intelligence, the brighter children becoming adolescent younger.¹ This is in line with what has long been known, that the feeble-minded mature very slowly; some of the idiots never develop sexually at all.

In America, where the population is a mixture of many racial stocks and of people of widely varying economic and social conditions, the age of puberty for girls is between 13 and 15, with an average of 13 years and 9 months; for boys it is between 14 and 16. A fair number mature before or after these ages and a difference of two years, either above or below the average, need cause no alarm. If the discrepancy is greater, the condition should be regarded as abnormal and the child should be given medical examination.

The Pre-Pubescent Changes

The approach of puberty is heralded by certain well-marked physical changes. After the age of 8, growth is usually slow, although it is uniform, but about two years before puberty there is a definite and rapid increase in height and weight. This acceleration appears in the girl earlier than in the boy, because she becomes pubescent sooner than he, and hence the average girl of 13 exceeds the average boy of the same age in all her physical proportions. She continues superior to him both in height and weight until the age of 15 or so, when he overtakes and passes her.

Development at Puberty

The actual advent of puberty is proclaimed by other physical changes. There is a sudden and rapid growth of the reproductive system, the girl begins to menstruate, the boy's voice becomes coarse and erratic, a new growth of hair appears on the body. These external signs are observable even by the unobservant, and from time immemorial the anatom-

¹L. M. Terman, *Genetic Studies of Genius*, Vol. I, p. 205.

ical and physiological changes of puberty have been interpreted as proofs that the child has commenced the process of becoming sexually mature.

The Stages of Adolescence

Several years are required for the attainment of full physical and mental development, and thus the period of adolescence is protracted over a long time. It is completed in the female about the age of 21; in the male it continues until 23 or 24. Since it is so lengthy, and since it is characterized at different periods by diverse traits, it is customary to divide the time of youth into at least two stages; namely, early and late adolescence. Many authors add a third division, that of middle adolescence, and this arrangement has merits to recommend it. On the other hand, it may lead to confusion and we shall not follow it in this book.

During early adolescence, which includes the first four or five years after puberty, the development is predominantly physical; that is, the body is being perfected in its structure and in its functions. In later adolescence it is the maturing of the mental powers that is conspicuous, the emotions come under great control, reason becomes more operative in regulating conduct, the will asserts itself more frequently and more effectively.

Of course there is an overlapping between these two arbitrary divisions, for physical development continues on into later adolescence, although at a much decreased rate, and mental capacities show considerable improvement during the earlier stage. In fact, as has already been noted, they begin to unfold even in the first years of childhood. The division simply emphasizes this truth: that physical changes are especially striking during early adolescence, while psychic development is more specific to the later years.

As we remarked before, the synchronous appearance of sex capacity and of the physical traits of puberty was observed long ago. The nature of the connection between the two, however, has been ascertained only in relatively recent days.

During childhood, the boy and girl are physically very much alike. Of course they differ in their primary sex organs, that is, in the parts that make up the reproductive system proper; but with this one exception they are remarkably similar so far as bodily structure and function are concerned. Even such mental and emotional differences as they manifest are largely due to environmental factors, to the training they receive, the different interests that are encouraged by their elders, and so on. If boys and girls were treated exactly alike from the first days of infancy, if they were dressed the same way, if they played the same games and followed the same pursuits; in a word, if they were trained along identical lines, they would be very much akin in their behavior and in their attitudes.

The Cause of Adolescent Development

But at puberty this natural resemblance ceases and it ceases naturally. Certain bodily changes appear which sharply differentiate one sex from the other. They are not immediately connected with the reproductive system so they are called the secondary sex characteristics. They are externalized as differences in voice; in the amount and distribution of the hair; in muscular development and in several other ways. The appearance of these secondary traits is the effect of the different physiological functioning of the male and the female bodies, to the activity of the sex glands or the gonads. The same cause is chiefly responsible for the emotional and the temperamental qualities that are typical of the male and the female.

During normal childhood the gonads are dormant. They are not capable of elaborating reproductive cells, and the assumption is that they are entirely or practically inactive. At puberty, however, they gradually begin to function; not only are they able to produce cells which, in appropriate conditions, may develop into offspring, but they secrete certain chemicals into the blood which have a profound effect upon the body and the emotions. In other words, at puberty the gonads begin to function both as reproductive and as en-

docrine glands.² It is in this latter capacity that they regulate and control the development of the secondary sex characteristics. The evidence for this conclusion is of the following nature:

If the gonads are removed from the body of a young animal, the secondary traits fail to appear. When, for example, the testes are removed from a young rooster, the bird does not develop the comb and the wattles and tail feathers of other normal males; his external aspect is very much like that of a hen. Equivalent effects result from a similar operation on the young female. When she is deprived of her ovaries, she grows to resemble an ordinary male. Moreover, there are not only physical consequences following such mutilation, there are temperamental changes, also. The emotions of the operated animal are conspicuously altered. An animal that has lost its sex glands lacks the spirit, the aggressiveness, and the pugnacity of its normal fellows. When the gonads are destroyed in human beings, either by disease or by accident, the results are essentially the same as those produced by animal experimentation, and this fact has been recognized from the days of antiquity. The eunuch is feminine in his physical and in his emotional make-up.

Relations of the Endocrines to Adolescence

The above facts argue conclusively that the appearance of the appropriate secondary characteristics depends on the

²The function of a gland is to secrete some chemical that is useful or necessary for the body. Until a rather short time ago it was believed that every gland had a duct or tube that carried the chemical elaborated to the place where it was to be utilized. It is now known that such is not always the case. There are certain glands in the human body which manufacture substances called "hormones." These hormones are poured directly into the blood which passes through the gland that produces them and are distributed through the body by the blood stream. Because the hormones are thus picked up within the glands themselves, those glands are called "endocrine." Because the glands have no ducts, they are called "ductless." The terms are synonyms. There are several such glands in the body, situated in different localities and each secreting its own particular hormone. Among them are the sex glands, or gonads. Insofar as the gonads function for the preservation of the race, that is, insofar as they produce germ cells, they are duct glands. Inasmuch as the gonads serve the good of the person who possesses them, they are ductless, pouring their secretions directly into the blood, as do all endocrines.

functioning of the gonads, but further proof is required to show that it is the internal secretions of these glands that are responsible for the observable changes. If the sex glands are transferred from their normal position to any other part of the body, the animal's development is entirely unaffected, provided the graft takes and the blood stream flows through the transplanted organ. The same physical and dispositional traits are exhibited as would have appeared had no operation been performed. This would seem to show that it makes no difference where the gonads are if only the blood flows through them and distributes their secretions in the body. In other words, it gives very good grounds for the belief that the production of the secondary sex traits is an endocrine function.

There may be other factors at work to effect the characteristic physical and mental changes of adolescence, for the endocrines form a chain so that the activities of one of them affects the functioning of the rest, since the same blood courses through them all. In reality, there is some reason for thinking that the pituitary, which is situated at the base of the brain and, therefore, geographically far removed from the gonads, has an influence on sex development. It is very possible that others of the endocrines may be involved in the process of becoming mature. The accelerated growth of pre-adolescence anticipates the development of the gonads, and whatever cause is responsible for the increase in height during the years immediately preceding the onset of puberty may continue to exert its effect during adolescence also. Still, it is certain that the gonads play a most important rôle in initiating and in regulating the process of growing up and that their healthy endocrine activity is essential for normal adolescence, just as it is for wholesome maturity.



Chapter II

THE PHYSICAL DEVELOPMENT OF THE ADOLESCENT

It is the psychological aspects of adolescence, that is, the mental traits of the period, which are the chief concern of the psychologist. But to understand them adequately, he must take into account the physical development also, for man is made up of body and soul. Both of these enter into all his activities. During adolescence, as in every other period of life, bodily states affect mental operations and are, in turn, affected by them.

The Interrelations of Body and Mind

Long ago scholastic philosophers taught that the mind contains nothing which has not, in some way or other, been furnished it by the senses, and by that they meant that the soul depends upon the sense organs for the rough material out of which it builds its concepts, however refined or however abstract these latter may be. Just as the body is the instrument of the mind, so it is the servant of the will. It is with the aid of the body, and often through its agency, that man externalizes his aspirations and achieves his ambitions and attains his purposes. The most delicate shades of emotion, as well as the most violent feelings, are exhibited and find their gratification through the physical organism. Desires, aversions, the noblest ideals, and the most unworthy passions are all reflected externally in gestures, in posture, in facial ex-

pression. They effect hidden changes in the brain, in the glands, and in countless other organs. Even character is displayed by one's bodily bearing, and personality is partly the manifestation of a balanced organism.

A healthy, well-trained body is an aid to mental accomplishment. A deficient or a sickly one may seriously distort or cramp the activities of the soul. Even passing bodily states, like illness or fatigue, affect the memory or excite emotions or weaken the operations of the will.

Since the union of the body and the soul is so intimate, and since their mutual reactions are so continuous, it is to be expected that the radical and prolonged physical changes of adolescence should exert a profound influence on the adolescent's mental life. Because they do, it is fitting to consider them at some length when studying the psychology of the period.

Many of these bodily changes are not observable by the unaided eye. They are screened within the body or they are of such a nature that they are revealed only by accurate measurements. Others of them appear on the surface and are easily detected. Of these latter, some are common to both sexes, others are peculiar to one.

Increase in Height

Everyone is familiar with the sudden shooting up in height which is ordinary in the first few years of adolescence. A boy may add several inches to his stature in the space of six months. Although this growth begins in the pre-pubescent stage, it continues on into early adolescence, when it becomes more rapid and erratic. The body increases in size both as a whole and in its parts, but the parts develop at widely varying rates of speed. The limbs often stretch out so quickly that the youth is totally unable to control his suddenly elongated members. The consequence of this rapid and uneven growth is a lack of poise, which may embarrass the adolescent and irritate others. Often the boy becomes painfully conscious of his own awkwardness and, if criticized for it or bantered about it, he may develop an unwholesome kind of self-diffidence. The spurt in growth appears earlier in girls than in

boys, but it is less pronounced in them and makes them less conspicuous. Still, for a few years in early adolescence, the girl is likely to be angular, and too slim for her height. By 18, the average girl has practically attained her full height. Boys continue to grow until 21, or later, but after 18 the rate of growth is usually very slow.

Growth of Bones

The increase in height is due, of course, to the growth of the bones, principally of the long bones of the body, those, namely, whose long axis far exceeds their short one. It is the femur, or the thigh bone, which develops most; it increases both in length and in thickness and is the chief single cause of the adolescent's increased height. It is interesting to observe that the femur is the most disproportionate bone in the body of giants.

The bones of the hands and of the feet share in the general development, and sometimes this is a source of acute anxiety to the maturing boy. When he contemplates the rate at which these parts of his body enlarge during the first years of adolescence, he is appalled at the prospect of what they will become if they continue their development until he is a man. It is well to assure him, for his consolation and for his peace of mind, that by 15 or 16 these members are virtually as large as they will ever be.

Changes in Breathing Capacity

Owing to the growth of the bones in the thorax, the capacity of the chest is raised, thereby allowing increased lung expansion and raising the vital capacity.¹ All experiments go to show that both lungs and thorax respond most satisfactorily to timely training; hence, during adolescence, exercises of the kind that will further chest development should be encouraged. Such exercises ought preferably to be taken in the open air, or at least in a place where there is an abundance of oxygen. Boys show a marked advantage over girls in their power of expansion and in the cubic content of the chest, and

¹The "vital capacity" is the maximum amount of air that can be exhaled after a maximal inspiration. Obviously it exercises a great influence on general health.

this is certainly one reason why girls are so much more prone to respiratory diseases. It is probable that the differences manifested by the sexes in their susceptibility to this class of disorders are partly due to nature. In individual cases, inadequate clothing or a girl's unwise dieting may be responsible for some chest conditions, but there can be little doubt that the preponderance of tuberculosis among young women is traceable, in some measure, to the fact that they enjoy fewer facilities for outdoor exercises than do boys. This state of affairs can be and should be corrected. One of the advantages of girls participating in games as they do today should be precisely this: that they will develop a higher resistance to lung infections than their mothers had.

The adolescent who displays a tendency to become a book worm needs special watchfulness. The condition is often a symptom of an emotional disturbance that prompts to flight from the companionship of others. This in itself is an unwholesome state and calls for attention. But even when this is not the case, an exaggerated interest in reading which interferes with healthy outdoor exercise should be discountenanced by parents and teachers.

Development of Bones of the Head

So far as it is a container, the part of the skull which incases the brain is almost as large at 8 or 9 as it will ever be, and yet there is considerable growth in the bones of the head during early adolescence. This development is principally restricted to the lower part of the skull. The face lengthens about an inch and becomes noticeably broader. The distance between the eyes increases, the nose becomes more prominent, the lower jaw heavier, the chin more protruding. The uneven development to which reference has been made obtains in the case of the face bones also, with the consequence that there may be a temporary lack of symmetry in the features. This may be a cause of grievous worry to the self-conscious adolescent, but in most instances time smoothes out the inequalities. The skull changes we have enumerated, plus other slighter modifications, greatly alter the facial expression. They give it the characteristic appearance of maturity.

When they fail to occur, the result is the "baby face," to which some adults are doomed by nature.

Sex Differences in Bone Development

Most of the osseous changes that appear at adolescence are substantially the same for both sexes. There is one exception, however, and that is the pelvis, the bony, bowl-shaped girdle on which the thigh bones articulate. There is not much difference in the form of the pelvic bone in young boys and girls, but at adolescence it undergoes a striking transformation. In the female it becomes more shallow and broader than in the male. The purpose of this change is, of course, to fit the female for maternity. Nowhere else in the bony structure of the human body is there such a sexual dimorphism as in the pelvis. So pronounced is the difference between the sexes in this respect that a skeleton can usually be recognized as either male or female from the pelvic bone, and this is about the only safe means of identification. It is true this is not an absolute criterion, for there are women with narrow, male-like pelvic bones, just as there are men with the broad pelves of the female.

The development of bones and the ultimate shape they will have are greatly affected by posture, hence those who are responsible for the training of adolescents should be watchful of the positions the latter assume. Slouchy ways of sitting or of standing easily become habitual and they may produce permanent deformities in those whose bones are maturing.

Changes in the Muscular System

If improvement in height is due mainly to the lengthening of the bones, it is muscular development that causes most of the increase in weight. At all periods of life muscle tissue grows more rapidly than any other part of the body, but this is especially true in the early years of adolescence. The muscles increase rapidly in size, in firmness, and in power. The fundamental muscles, those larger ones which are the cause of gross physical movements in arms and legs, and so on, develop first. The structure of the finer muscles, whose

function is to produce the delicate bodily actions involved in works of skill, is perfected later and much more slowly. Adolescents are notoriously clumsy and their awkwardness becomes more apparent by comparison with the grace and skill they had in childhood. Adults tend to attribute their bungling to carelessness, to inattention, to a lack of good will, and to a host of other causes. In reality, the adolescent is not nearly so blameworthy as he may appear. He is the victim of his unequal development. The fundamental muscles are growing at the expense of the finer ones, and, thus there is a temporary loss of accurate muscular control. The recognition of this fact will temper the impatience which youth's uncouthness might otherwise provoke.

Growth of the Circulatory System

The heart is a muscle, and so are the arteries, although the latter are not usually so classified. The former develops much more rapidly than the latter, with the result that there are frequent difficulties in circulation. The pump is too powerful for the system of pipes that leads away from it. This accounts for the heightened blood pressure of adolescents. It is responsible, too, for the sudden flashes of heat and cold of which youngsters often complain. It produces the blushing which is a source of embarrassment to them, especially since it often appears in situations that do not seem to justify it. If they are rendered anxious on any of these points, adolescents should be instructed on them so that they will realize that they have no real cause for worry.

The change of ratio between the heart and the rest of the circulatory system necessitates vigilance in the matter of exercise. There is a serious danger of overdeveloping the heart muscle, particularly in adolescent boys who are likely to become violently enthusiastic about athletics. Exercise causes a muscle to increase in bulk and strength, and a young muscle that is growing through the impetus of its own natural development is affected by outside stimulation more than one that has reached its complete evolution. Hence, undue indulgence in athletics may produce hypertrophy of the adolescent's heart. The evil effects usually become mani-

fest only after the years of strenuous exertion are passed and the demands on the heart become normal. Then the so-called "athlete's heart" betrays itself — a pump that is too powerful for the work it is called upon to do.

Vocal Changes

Closely connected with the question of muscular development are the obvious changes of voice in early adolescence. They are much more evident in the case of boys and constitute in them one of the external signs of the advent of puberty. They are the effect of the rapid growth of the larynx, or the "Adam's apple," and a corresponding lengthening of the vocal cords that stretch across it. These become approximately double their former length with a consequent drop of an octave in pitch — an instance of the well-known law of physics that a taut string emits a lower tone on being lengthened. The voice of girls is not subject to such an outright transformation. In maturity, the female voice may be little, if any, lower than it was in childhood, although it should be fuller and richer. In boys there is not only a change of pitch but there is an increase in volume, also, and often the voice becomes more pleasant in quality.

It requires two or more years for the youth to achieve control of his voice in the lower register, and during that time he is often made self-conscious by the roughness of his own tones. He is mortified by the unexpected squeaks which punctuate his bass rumblings. Such whimsical "breakings" cause him to feel that he is making himself ridiculous — an opinion that is often confirmed, unfortunately, by the mirth with which others greet his vocal vagaries.

It is a practical question whether voice training should be continued during the mutation period. Opinions differ on this point, but it seems safe to say that singing may be allowed during these years provided there is no straining to reach very high or very low notes. There is no harm to be feared from other forms of voice culture, such as elocution, but here, too, care must be had that there is no forced striving after tones out of the middle register. During the first years it is probably inadvisable for boys to attempt serious

public speaking. Their voices are too capricious, and the experience might make them unwholesomely "voice-conscious." But private practice, or appearances in small, sympathetic groups will do no damage. On the contrary, exercise of this kind will have good effects. The years of voice changes are the plastic period for the vocal cords, and it would be unfortunate not to use this time for training. Americans are often criticized by Europeans on the score that their voices are harsh and grating. We are not ready to admit that this stricture is uniformly just, but there would surely be less foundation for it if wise training in vocal culture were given during the early years of adolescence.

The Nervous System

A word might be said about the development of the brain. Changes in it are of particular significance for psychology, since the brain is the immediate instrument for the higher operations of the soul. As we have already remarked, the cranium, or the upper part of the skull in which the brain is located, reaches its maximum size as a container very early. The reason an adolescent wears a larger hat than he did as a child is not because he has a larger brain but because his scalp and the bones of his brain box have thickened. The cubic volume of the cranium scarcely changes after the age of 8 or 9, for by that time the brain has practically reached its full growth. There may be an improvement in its structure, and, of course, the individual learns better ways of using it, but its bulk remains unchanged.

The Effect of Growth on Physical Health

A practical question that arises in connection with the bodily changes of early adolescence is: What is the relation between health and the rapid, irregular physical growth of the period? It is not surprising that there should be more ailments at this time than there were in earlier childhood, for the pre-adolescent child enjoys almost perfect health. His body is better adapted to the kind of life he is called upon to lead than it will ever be again. Still it seems to me that some authors tend to exaggerate the physical hazards of the first

few years after puberty. To characterize early adolescence as "the time when weak children are weeded out and the fittest for life's struggle survive" is clearly to overstate the dangers of the period.

It is true that the young adolescent is still susceptible to some of the diseases of childhood and his liability to those of maturity increases; still the illnesses of the period are not ordinarily serious. For the comparatively few, and this is truer of girls than of boys, the early years of adolescence may be a real physical crisis, but studies go to show that, though there is a fairly high percentage of minor forms of ill health, there are surprisingly few deaths.

One way of determining the standard of health is by vital statistics; that is, by comparing the numbers of those who live with those who die. It is not an infallible criterion, of course, for length of life and good health are not necessarily related. Many live long lives of invalidism, while others are taken off in their robust prime. Yet, for the general population, vital statistics are a serviceable measurement and, gauged by that standard, the early years of adolescence are healthy. They are entered with the good physical equipment that is carried over from childhood. Youth is not ordinarily harassed by anxieties, as adults are, nor scarred by the experiences of maturity. The numbers of deaths by accident are increased over those of childhood, owing to the greater freedom allowed to the adolescent and to his love for thrills and excitement, but the mortality from disease is relatively low.

Still, teachers, and especially parents, should realize the need of observation and of care in this matter of adolescent health. For a long time the illnesses of early childhood have been the object of concern. A special branch of medicine (pediatrics) is devoted to their care. The maladies of maturity have been the preoccupation of physicians since the time of Galen. It is only recently that the diseases of adolescence have attracted attention. There has been a good deal of stupidity in regard to the physical welfare of youth, our educational system sometimes being responsible for invalidism.

The Hygiene of Adolescence

Parents should insist that their adolescent boys and girls get plenty of sleep and get it regularly; and that they should take nourishing foods. In individual cases a reduction of schoolwork may be advisable between the ages of 13 and 15, especially since the high school is usually entered at that time, with a consequent increase of work and excitement. Until girls have become adjusted to their new physiological functions, they should be given at least a day's rest each month.

We shall treat the diseases of adolescence in more detail later, but we might add a few suggestions here on the physical care of the adolescent's health. It is better to preserve good health than to combat disease, and an ordinary amount of prudence on the part of their elders will spare many an adolescent future disorders. Parents should be particularly watchful against permitting adolescents to overexert themselves. The increased energy that adolescence brings and its accompanying enthusiasm may deceive both parents and the youth alike into thinking that he or she can stand anything. This is not true. In the early stages of adolescence the bones and muscles and bodily organs in general are still developing and, although they are capable of much more effort than they were in childhood, they have not yet grown to the strength and the stability which can bear long muscular strains with impunity.

This need for watchfulness, that is founded in the physical immaturity of youth, is accentuated by the fact that the adolescent craves intense experiences. Today, this latter trait is aggravated by the complexity of modern life. Part of the business of being a parent consists in trying to simplify the conditions in which one's own children are growing up.

It might not be amiss to add that the healthy attitude to take toward health is to think as little about it as prudence enjoins. Anxious parents make anxious adolescents, who are in grave danger of becoming nervous adults. It is better to emphasize the benefits of health than the mischief of disease. For this reason it would be well if mothers, when they are in-

structing their daughters of the changes they are to expect at adolescence, would abstain from using the word *sickness*. The girls will thus have a fairer chance of regarding the function as normal and natural. Its inconvenience will not be added to by mental factors.

Fewer of the ills of adolescence are due to a lack of energy than to a misuse of it. The average boy or girl will pass through this stage of development with little physical trouble if the increased bodily energy it brings is intelligently directed.



Chapter III

SENSORY CHANGES DURING ADOLESCENCE

It is generally agreed that the sensory life of the adolescent is distinctly deeper and wider than that of the child. When, however, there is question of the *cause* of this difference, there is no such unanimity of opinion. Some maintain that the change is due to *peripheral* development; that is, it is effected by the maturing of the sense organs themselves and of the nerves that connect them with the brain.

Why Are There Sensory Changes?

According to this hypothesis, the special senses become more efficient instruments for contacting the outside world because they are capable of receiving more numerous and more refined impressions than they could in childhood. Those who argue for this opinion, therefore, hold that the sensory changes which adolescence brings are physiological in origin. Others offer a different explanation. They contend that the adolescent's senses are no better than those of the child, since the organs have reached the perfection of their physical development before the advent of puberty. The reason why the youth has fuller sensory experiences is not because his senses function more perfectly but because he attends more closely to the data they supply. In other words, the improvement he displays in his sense reactions is *central* in origin; it is the result of the broader or the more accurate interpretations he attaches to his sense impressions. In this view, the changes in sensibility are psychological rather than

physiological. The adolescent has no better sensations than he had as a child, but he has better perceptions.

The Psychological Significance of Sensory Development

For practical purposes, it makes slight difference which of these two conflicting theories is correct. We are concerned with the fact, and it is a fact, that adolescence amply modifies sensory consciousness. This is of cardinal importance from a psychological point of view, for to a very considerable extent all our mental activities depend upon the functioning of our senses. Our sensations affect our intellectual operations, they qualify our volitional life, they introduce new factors into our emotions.

From the standpoint of pedagogy, too, a knowledge of the sensory changes of adolescence is not only useful to those who educate the young — it is a necessity to them. Achievement in artistic and in creative fields is largely measured by the careful, accurate training of the senses, and if that training is to promise good hopes of success it should be given at the time that the senses are most plastic. Besides, it is well for educators to keep in mind the natural tendencies that are aroused by sensory development. Some of these can be turned to the adolescent's advantage and should, therefore, be cultivated. Others of them may be a menace to him and should be watched.

Changes in Sensations from the Skin

Toward the beginning of early adolescence a new dermal consciousness makes its appearance; that is, there is a disposition to give special attention to the skin. This marks a definite change from the conditions which obtain in childhood. The average child bathes under compulsion and gives small attention to blemishes on his skin, provided they are not painful. The adolescent becomes solicitous about his personal appearance. At times he becomes abnormally anxious about it. Certain natural phenomena render it easy for him to fall into this kind of worry.

Early in adolescence the skin is likely to be muddy and skin eruptions are rather common. The sebaceous glands, which secrete oil and moisture at the surface of the body, are

stimulated at puberty. Their activity often clogs the pores, thus producing blackheads, pimples, and other deformities that attract the adolescent's attention either by the sensations they arouse or because of the fear they excite in him lest he become repulsive to others. Frequently enough this condition gives rise to the disagreeable habit of picking at the face, plucking out hairs, and other practices that irritate both the adolescent's skin and the patience of the onlookers. The habit of bathing becomes spontaneous at this time and that is desirable, provided it does not develop into a fetish.

The cutaneous disturbances that appear at adolescence are seldom of a serious nature. Even their cosmetic effects are not critical for they are usually but temporary. They disappear when the body has adjusted itself to the new conditions of life. But they clear up more quickly when attention is given to healthy hygiene of the skin. Exercise that will promote a vigorous circulation of the blood, the right kinds of food, frequent bathing followed by rough toweling — these means insure the development of a clear skin in adolescence, just as they maintain it in later life.

Owing to the changes occurring in the skin, the adolescent focuses attention in a hitherto unwonted way on the sensations furnished him by the end organs of touch. He may show marked aversions to handling slippery or slimy objects, and his unwillingness to touch such things may set up attitudes which cause him to be regarded as eccentric, or which may prove to be real handicaps in later life. To give but one illustration: occasional handshaking is a necessary performance but to some people it is an exceedingly painful one. There are all sorts of possible explanations for the reluctance they feel but, in some cases, it dates back to their adolescence, when they had the disheartening experience of grasping the clammy, inert, or oily hand of another. One incident of this kind may arouse in a sensitive adolescent a horror for handshaking that persists throughout life. The loathing may be so intense that it leads to the most bizarre attempts to avoid physical contacts. It has been known to cause a complete withdrawal from social intercourse. That line of conduct is not conducive to either business or social advancement. The adolescent who shows signs of developing such an attitude

needs some guidance. An effort should be made to ascertain why he feels the way he does, and he should be weaned from the unhealthy habit before it grips him so strongly that he will be a slave to it.

On the other hand, the smoothness and softness of another's skin may give rise to such gratifying sensations in the adolescent that he is fired with the desire for fondling and caressing. The danger of such conduct is one to which parents should be awake. Underlying this kind of behavior is a great deal of sex, although that fact is not always recognized by those who indulge in it.

Development of the Sense of Smell

In the field of olfactory sensations the reactions of the adolescent are definitely different from those of the child. The sense of smell undergoes great development at puberty, especially in girls, and in both sexes malodors are likely to excite emotional reactions which were absent in earlier years. The child is comparatively indifferent to the odors he inhales. He will make efforts to escape disagreeable smells, but if he is unsuccessful in his attempt he ordinarily does not become emotional about it. The adolescent, on the contrary, is much affected by noisome experiences. This is the time when perfumes are used in profusion. Real or imagined bodily odors become offensive. The dread of unconsciously offending others may assume the proportions of a haunting phobia. This fear is not specific to youth, it is true, but in them it is likely to be accentuated. It is this apprehension that is played upon so consistently by some modern advertisements that harp on the unsuspected menace of bodily odors and of fetid breaths. From the viewpoint of the advertiser, this is good psychology. Such advertisements pluck at a fundamental impulse, the fear of incurring social reproach; the result is a wide sale of the commodity. When looked at from the viewpoint of the emotional effects it produces, however, this emphasis on lurking and repelling personal effluvia is bad. It arouses unfounded anxieties, especially in the young whose desire to please is keen and whose fear of offending is strong. Adolescents should be trained to rigid habits of cleanliness and to the conviction that these are ample protection.

The Modification of Taste at Adolescence

The savor of foods is largely a matter of their odors, as is evident from the fact that to a person suffering from a cold everything tastes much the same. This connection between taste and smell has practical consequences in the case of the adolescent, since his fastidiousness in regard to odors may cause him to be finicky about what he eats and thus he may abstain from nourishments that his body requires.

Like smell, the sense of taste ranges over a much wider field during adolescence than it did in childhood. This is not entirely the result of natural development in the end organs of taste. It is partly, and perhaps principally, due to social factors and to imitation. The child rarely seeks to acquire new tastes. If he does not like a thing he will not eat it unless he is compelled. But the adolescent does cultivate new tastes studiously. He forces himself to eat raw oysters or olives — not because they arouse any desire in him but because he wishes to conform to the conventions and to act as others do. The overlapping of the physical and mental factors in these two senses of taste and smell is a good instance of the futility of trying to explain human reactions in terms of either the body or the mind alone. Both causes are operative and must be taken into account in training to the healthy management of sensory reactions.

During adolescence the appetite is generally good, but in many cases it may become very capricious. Strange cravings make their appearance. Highly spiced foods, pickles, sweets, and things of that nature are longed for passionately, often to the exclusion of more wholesome fare. There is a plausible natural explanation of this fact. Recent studies in metabolism indicate that each cell and tissue has its own specific hunger and that conscious appetite is the summation of these individual cell cravings. Because the different parts of the body grow with varying rates of speed, it is to be expected that the demands for different kinds of food should vary, also. This would account for the singular differences of taste that appear in the same individual at different times and, to a lesser degree, for the differences that are evident between in-

dividuals. As the old Roman poet said, "It is useless to argue about preferences in taste." The object of training along this line is not to build up in all people the same uniform cravings, but while making allowance for individual differences, those who are responsible for the education of youth should exercise some care in fostering tastes for those foods which the developing bodies of adolescents demand.

Another trait that frequently manifests itself at this time is irregularity both as to times of eating and to the amount of food desired. This matter deserves the attention of the educators of youth. Eating and digestion are regulated by habits, as so many other human activities are, and if correct eating habits are laid down, the effect on the general health is bound to be excellent. The best time to train to such habits is in childhood. The child who has been taught to eat what his elders know is good for him will have little or no difficulty in his regimen when he becomes an adolescent. Aversions that interfere with a well-balanced diet should be combated, but, on the other hand, an exaggerated attention to calories and vitamins and "scientific" combinations of food should be discouraged. It is a somewhat curious fact that people who become sedulous about balancing their diet often end up by unbalancing their minds a little. For the average man or woman, and *a fortiori* for the average adolescent, a very moderate amount of thought about food is expedient. Digestion is a process that should be carried on automatically. When it is made a conscious operation it tends to become disordered.

Certain deplorable inclinations are connected with the changes in taste at adolescence. It is during the teens that indulgence in alcohol and tobacco usually begins. Occasionally there is even experimenting with drugs, although this is rare among adolescents. The wish to be like others, a horror of being thought out of date, or behind the times or prudish are surely largely responsible for the first tamperings with stimulants and narcotics, for to the novice neither alcohol nor tobacco are tasty in themselves. But these social factors are made more effective by the adolescent's natural craving for piquant sensations and for novel adventures. Young

people should be exhorted to defer such experiences until they have attained to their full growth. In making this appeal, adults should be careful not to exaggerate the evil effects of smoking. That tobacco does harm to a developing boy or girl is a truth that cannot be disputed, but no good purpose is to be served by magnifying it untruthfully, by blowing smoke through a handkerchief, for instance, and then showing the awe-stricken youth the "nicotine" that he takes into his lungs. Good causes suffer through falsehoods and besides, when the adolescent discovers that he has been deceived, and it is possible for him to come to this knowledge at any time, his reaction is likely to be a loss of confidence not only in his adviser but in adults as a class.

When an adolescent is deaf to counsel, it is advisable to allow him to do his smoking and — hallowed shades of prohibition! — even to use alcohol temperately at home. This procedure is not advocated as ideal, but as the lesser of two evils. We are dealing with human nature as it is and not as we should wish it to be. There is not much danger that a youth will go to excess in the presence of the members of his household and, if he is permitted to satisfy his desires openly, he will be far less intrigued by the temptation to do so in secret. At no time of life is forbidden fruit so sweet as during adolescence.

The sensory changes we have been considering so far are important because of their emotional or moral effects and for this reason they call for prudent training. From the viewpoint of formal instruction, however, they are of minor consequence. It is through the eye and the ear that the normal person gathers in most of his information. It is principally on the activity of these organs that he depends for his protection throughout life. Hence, the training of these senses has always, and very properly, been regarded as a matter of prime concern in education.¹

¹Perhaps it is gratuitous to remark that we speak all through this book of the normal, or of the average, adolescent. The reader will think of repeated exceptions to statements which are made and which are true for the generality of young people but are not verified in the case of all of them. Nor is everything that is said to be characteristic of the average adolescent true of *all* of them. Living beings do not guide their actions according to inflexible rules, and the higher the being the more divergence we expect to find in its behavior.

The Auditory Capacities of Adolescents

Whether the adolescent's hearing is more acute than that of the child is highly problematical, but there is no question at all that his powers of listening are better. Both because of his physical development and of the new interests it brings, he is attentive to more sounds than he was in childhood. He is able to discriminate tones more accurately. He shows a more spontaneous interest in harmony. His love for music increases—in some cases it amounts almost to a passion. Many a lad who had to be driven to his hour of practice and policed all through it suddenly becomes enthusiastic about his music lessons. Instead of having to be dragooned into playing for admiring visitors, he is willing to perform for them and gracious about it. Both boys and girls may have visions of great musical careers and are eager in their efforts to attain them. Those with genuine musical ability make splendid progress during these early years of adolescence, but parents should not become prematurely optimistic over the ardor their children display at this time. In a high percentage of cases it is transitory. At 16, there is a natural falling away of interest.² Still, the willing enthusiasm that adolescents manifest in music should be utilized to their profit.

Training the Musical Sense

The time to train in the mechanical technique of musical performance is childhood, when the muscles are plastic. During adolescence a beginning may be made in fostering musical appreciation, for youth is capable of it and eager for it. The idea is not to produce musical critics. Exceedingly few of the students will become musicians and perhaps not one of them will be a connoisseur. But most of them could be given some understanding of good music and a liking for it. Those who conceive a real appreciation of it will reap many advantages. A love for good music will give them means of enjoyment they would otherwise be deprived of; at times it may long-

²Lancaster found that 464 of 556 young people studied by him had a pronouncedly increased love for music but that most of them soon lost it and turned their attention to other interests. (Stanley Hall, *Adolescence*, Vol. II, p. 23, D. Appleton-Century Company, New York, 1904.)

circuit nervous energy that might become troublesome. Appreciation of the finer things of life brings new and healthy interests; it occupies the thoughts of the one who has it and thus keeps him busy; it causes him to cultivate the companionship of kindred spirits, and by doing this it safeguards him from frivolity and, perhaps, from viciousness.

Like every other kind of art, music arouses the same emotions that produce it. When these emotions are stimulated frequently, they tend to become habitual; when they are elevating, they help in molding and in refining the character of the one who feels them. A love of good music has this further advantage that it protects from the vulgarity of jazz. An occasional bit of indulgence in jazz may be fitting and admissible, but an exclusive desire for it should not exhaust one's musical sense. Still, this is exactly the case with many people and it is likely to be true particularly with adolescents, for jazz appeals to youth by its freedom of movement, its erratic rhythm, and the surprise of its unexpected changes.

Jazz may justly be condemned from an artistic standpoint on the ground that it destroys a taste for better music, and viewed psychologically it comes under a more serious censure. It provokes to excitement, it stirs frivolous emotions of a kind that can readily pass over into sex temptations, it steps up the speed of living, which must be moderated if it is not to shake us apart as a nation. One means for toning down the current mania for thrills and for excitement is to do away with unhealthy kinds of music. This is not the only way of tempering the rush of modern life, nor is it the most effective, yet it has its value. Jazz is both the effect of our present craze for movement and the cause of it. As a symptom of our national taste in art, it is humiliating; as a force in adolescent formation it is danger. Long ago a sage person struck off the aphorism that he cared little who made a country's laws provided he were allowed to write its people's songs. The type of music that has been so popular among young and old alike for some time past is not conducive to the wholesome training of adolescent boys and girls. The tranquillity that is necessary for well-rounded development cannot be found in an atmosphere that is punctured by the hectic staccato of jazz. We shall look in vain for qualities of high en-

duration from a youth that identifies the word *music* with the languorous dithyrambs of the crooner.

Since disease can be forestalled more successfully than it can be cured, the adolescent may be protected from the jazz habit more easily than he can be weaned away from it. Here, as everywhere, the principle holds true that if you wish a person to abstain from doing a thing you must give him something else to do. Were the school and the home to co-operate in fostering an appreciation of good music, jazz would lose some of its attractiveness and thus become less harmful.

Growth in Visual Ability

During adolescence the powers of vision unfold in ways that are of great pedagogical significance. There is an increase in the ability to discriminate both spatial and chromatic visual sensations, although this heightened capacity would seem to be the result of psychic development rather than the effect of any physiological changes in the end organs. In other words, the adolescent excels the child in his visual performances not because the former has better eyes but because he is more interested in the data they furnish. He attends to his visual impressions more closely and interprets them against the background of a longer experience.

So far as is known, the eye, as an organ of seeing, is well developed at birth and experiments show that a child can distinguish all the spectral colors at a very early age. But the ability to discern fine differences in hues and brightnesses can be improved almost indefinitely by experience and by learning, and adolescence is the time to concentrate on such training. The reason why this period is propitious for fostering appreciation of color effects is because a spontaneous interest in colors appears after puberty and reaches its maximum about the middle of adolescence; that is, around the age of 16. It is precisely because this interest is *natural* that it can be effectively developed to youth's advantage. That it needs direction is evidenced by observation, for young people exhibit the same extravagances in their color preferences that they show in other tastes. Boys may specialize in gaudy neckties and many girls manifest a flare for brilliant hues

which, if allowed unimpeded expression, results in vivid and sometimes in startling raiment. Adults should not be too much disturbed, however, by this weakness for strong dyes. It is transient and will be succeeded by a desire for more subdued and delicate tints.

The Powers of Spatial Discrimination

The capacity to estimate spatial qualities is also markedly improved during the early years of adolescence. Judgments of size and distance become more accurate. Form is discriminated more exactly. There is a good recognition of symmetry and of proportion. Boys are more unerring than girls in the precision of their spatial judgments, which is a reversal of what obtains earlier. From 6 to 10, girls are the more correct in their estimates.

The adolescent perceives things not as isolated objects but as parts of larger units with definite relations to one another and to the whole. In this he is unlike the child whose visual consciousness is made up for the most part of dissociated impressions, and this is one reason why the spatial perceptions are better in youth than they were in childhood. As a result of his increased attention to visual sensations, the adolescent's knowledge of the outside world enlarges rapidly while at the same time his mental powers become more intricate, owing to the complex data he gathers in over his sense of vision.

Pedagogical Significance of Visual Changes

The expansion of the visual powers and the lively native interest that youth manifests in the realm of sight make adolescence a singularly timely period for artistic training. A wise pedagogical principle, and one which is universally applicable is this: Make nature an ally instead of an enemy; appeal to impulses that are natural and at the time they are developing and thus easily directed. This rule would suggest that the period of training to an appreciation of color tones and color effects is early adolescence when there is a spontaneous interest in hues and in their combinations. The later years are better adapted for educating to a realization of the beauty which has its origin in symmetry and proportion.

The reader may have the feeling that much that has been said on sense training is exaggerated unless there is question of the education of embryonic artists. We are speaking for the majority, advocating simply that kind of interest in phenomena of the sensory world which will make adult life fuller and richer. It would be rash to expect from adolescents any high degree of excellence in either artistic accomplishment or artistic evaluations. Even specialists need time and practice to achieve perfection along those lines. Nor do we contend that formal sensory training should be made the object of primary concern in the schools. There are other things at least as important to be learned. All we maintain is that the enthusiasms of adolescents should be turned to their possessor's future advantage.

The person whose mind is riveted on his business or his profession or his athletics leads a restricted kind of existence. His interests are relatively few; his modes of enjoyment scanty. It is the man or woman who has cultivated many and broad tastes who fishes most from the stream of life as it rushes by. Science, literature, art, the finer things of experience touch a responsive chord in him, even though it may vibrate rather feebly. The human being is not born with such interests—they are an achievement. It is to be feared that our school system is not fully meeting its obligations in training to their acquisition. The European child is more fortunate in this respect than is his American brother or sister. One of the functions of a teacher in the English elementary schools is to accompany the pupils on holidays to the art galleries and museums and places of historical interest where the boys and girls come in touch with the products of the culture of the past. A result of such experiences is that the average Englishman has some appreciation of art. It may not be a deep appreciation; sometimes it is not nearly so wide as is pretended, but so far as it goes, it is at least genuine. It sets him apart from the American who glows with satisfaction if he can clip fifteen minutes off the speed record established by some fellow townsman who scuttled through the Louvre in an hour and a half.



Chapter IV

MENTAL GROWTH AND RECONSTRUCTION

Our treatment so far has been confined to a consideration of the physical changes of adolescence. That the discussion of them is pertinent to a psychological study of the period has already been noted. The union between the soul and the body is so constant and intrinsic that the body is an essential, practical factor in the education of the mind, while the mind most emphatically, and sometimes curiously, influences the development of the body. Perhaps their mutual relation is more intimate and far-reaching during adolescence than it is at any other time of life. The reason for this is not because the combination between soul and body is closer during the early years than it is later, but because, during them, the body is being so profoundly altered and the mental powers are unfolding so rapidly. Coming simultaneously, as they do, these changes cause greater disturbances than would appear if only the physical part of the adolescent's make-up were being modified or only the mental. A stirred-up body reacts on a disquieted mind, and vice versa.

The Effect of Age on Mental Operations

We have sounded an earlier warning against the danger of regarding different epochs of life as if they were independent of one another. All the mental processes appear in all the stages of development although the intensity of their operations is not necessarily always the same. It is true that

certain periods may be characterized by specific outstanding activities, but these are not laid aside as the individual passes on to a further level of his development. They may become less conspicuous, either relatively or absolutely; they may be obscured by other mental processes; they do not perish nor do they cease to function.

The soul is always the same but its operations vary from moment to moment. Those particular activities of which we are aware constitute the contents of consciousness and these contents are continually changing. New sense impressions are entering in; thoughts come and go; images arouse memories; feelings and emotions call one another up or push one another aside. Ideas tend to translate themselves into action. Mild emotions sharpen intellectual powers, while strong ones obscure the judgment and cramp reasoning.

Our experience assures us that our mental operations, far from being independent variables, are most intimately related. Each affects and is affected by the others — and that consistently. However, underlying all these vagrant, unstable activities is something which we speak of as the “self” or the “ego,” and at its core, responsible for all the varying states of which we become aware and recognizing them, too, as conscious processes, is the soul.

The Mental Powers of Man

It is possible to classify the mental states and processes of which man is capable, that is, to group the ways in which his mind or his soul acts, but, while thus tabulating them for convenience of study or discussion, we must ever remember that in all its operations the soul always acts as a whole, for it is simple; it has no parts. Modern writers delight to heap obloquy on the idea of “mental faculties,” and it may be admitted that their scorn is relevant when it is poured out on the system of the so-called “faculty psychologists” of the eighteenth century. This school referred mental activities back to the soul, but theirs was a mosaic kind of soul made up of different parts, each with its own peculiar function; one for memory, another for attention, a third for reasoning, and so on. In other words, for every distinct human

operation there was a faculty, and the specific performances of the mind were regarded as the result of the activity of these faculties. In this view, man's soul was a complex thing like a machine, composed of separate and separable gadgets, every one a unit in itself but so connected with other units that they all worked together more or less harmoniously. Such a philosophical system inevitably led to absurdities, which the moderns have singled out for copious ridicule.

The Scholastic Conception of "Faculties"

Extending this condemnation to Scholastic philosophy, however, reveals a confusion of thought and a vast ignorance of what the Scholastics taught. As a matter of fact, they did use the word *faculty*; they made much of the concept, just as Scholastic philosophers do today, but for them the term had a radically different meaning than it had for the eighteenth-century psychologists. The words *power* and *ability* are in lofty repute at present, and they are synonyms for the word *faculty* as it was understood in the phraseology of the schoolmen. To them mental faculties meant simply the ability of the mind to perform certain operations, or its capacity to undergo particular forms of activity. Thus, according to the notion of the Scholastics, our recollections are due to the faculty of memory, which is the mind's power of recalling past experiences.

The Scholastics never conceived the faculties as though they were agencies working apart from the mind or as though they were independent entities—things in themselves that bristled out from the soul like pins from a pin cushion or branches from a tree. The intellect is not something added to the soul. It is the soul itself as it cognizes the essences of things, just as the will is the soul desiring or striving for an object that it apprehends as good. In view of the fact that many present-day writers seem to imagine that everyone who uses the word *faculty* employs it in the same sense as did the so-called "faculty psychologists," it is pertinent to emphasize the fact that the faculties which Scholastic thinkers and writers defend are powers of the soul, noth-

ing more; and it requires no romantic flights to see that if the soul elicits certain activities, it has the antecedent power to elicit them. It is beyond the purpose of this book to prove that man has a spiritual soul, distinct from his physical organism and capable of exercising activities superior to those of the body. We take that for granted. We simply wish to say that anyone who admits a soul is forced by logic to grant that it possesses faculties in the sense that these were accepted by the Scholastics.

Even a naïve and casual introspection tells us that our mental processes are not all the same. We recognize a qualitative difference, for instance, between our sensations and our desires. We are regularly aware that our state of consciousness is the result not of a single form of activity but of several. In adult life it is seldom that a stimulus arouses a bare sensation. We read meanings into our sensory experiences; we interpret them by judgment; we make them the groundwork for abstract ideas. A hyacinth affects us pleasantly by its loveliness and its fragrance, but in certain circumstances it may be the occasion of other conscious states. If we have associated the flower with a funeral, it may also awaken in us a hazy feeling of sadness. Memories are often more than the knowledge of past events; they thrill us with joy or depress us with pain. The solution of some tantalizing problem produces more than mere intellectual satisfaction. We are aware that some, at least, of our conscious activity is not merely the passive effect of stimulus and response; it is our own creation; we initiate and direct it; we hold ourselves amenable for some of our acts and are charged with them by our fellows. This difference in our mental operations and, hence, in our mental powers has long been admitted by both philosophers and by humbler folk alike, and from the early days of philosophy efforts have been made to describe and to catalog the various psychic faculties of man. The aim has always been to explain the phenomena of consciousness in terms of the fewest possible fundamental activities and in this attempt psychologists of the most divergent beliefs have been unanimous. They have disputed acrimoniously, however,

about the precise nature of those activities with the result that there are conflicting lists of the primary capacities of man.

The Division of Mental Capacities

The most venerable of such ventures in classification is that which divides mental powers into those of a cognitional and those of an appetitive character. The former includes all those operations by which the soul represents objects in itself or by which it acquires knowledge, and under this heading come such processes as sensory perception, memory, imagination, reasoning, and judging. The soul manifests its appetitive powers by its tendencies to attain objects it represents as desirable or to avoid those it cognizes as distasteful. Hence, under this faculty are included desires, aversions, emotions, volitions, and the like. Such strivings have been styled "orectic," or "affective," and today are ordinarily embraced under the term "conative."

Both cognitive and conative powers may be of the higher rational or spiritual order, or of the lower grade of the sensuous or organic.

Emotional States

The above division, which groups all mental abilities under only two headings, regards emotional states as complex products of cognitive and appetitive activities, and in this it disagrees with the classification of mental energies that is popular among psychologists today. This latter assumes that man possesses three ultimate modes of psychic activity, each radically distinct from the others and each responsible for a particular mental state, so that there are three phenomena of consciousness, namely, knowledge, feeling, and conation; or, using a slightly different terminology, cognition, emotion, and volition. None of these, it is maintained, can be identified with or resolved into either or both of the other two. According to this view, therefore, a third power which is the cause of our feeling states, must be added to the two of knowing and willing.

For the purposes of our discussion, it makes little difference

which of these philosophical divisions is correct. Our own internal experience assures us that our cognitions and emotions and volitions are distinct conscious states; whether these states are due to the operations of two agencies or of three is a theoretical question from which we may prescind when considering the mental changes of adolescence.

The Interrelations of Mental Powers

At times we are aware of all three psychic processes simultaneously. We perceive a situation that arouses in us both an emotion and some sort of determination. But this is not always the case. Frequently we are conscious of only one of our fundamental mental activities. We may, for example, think in an academic way about a subject to which we are indifferent, and which, therefore, has no emotional interest for us. We read of the quarrel between the Japanese and the Chinese in Manchukuo, and the account leaves us quite unmoved; the issues are not clear; the war is far away; it seems to be no concern of ours — and so it stirs no sentiment in us. On the other hand, we may have feeling without previous thought, as happens in the case of a sudden fear provoked by an unexpected clap of thunder or in the spontaneous anger that wells up because of opposition to our desires. As has been remarked before, however, our conscious states are usually blends of two or of all our mental operations; our thoughts are colored by our feelings and they stimulate us to voluntary effort.

Personality Types

The lives of many people are dominated more or less permanently by one or other form of psychic activity. Certain individuals are tossed about by their emotions; swamped by their fears and angers and loves and hates. They are creatures of sentiment, impulsive, impetuous, sometimes displaying an absence of reflection in their conduct; frequently enough unreasonable in their behavior. Such people are said to be of the emotional type. They are sharply differentiated from the intellectual type of person. He gives small evidence of emotion; he may not even feel it strongly because he has

steeled himself to act on reasonable motives. Still, though one kind of activity prevails, it is not exclusive; the emotional-type individuals do a good deal of thinking; the intellectual type feel at least the beginnings of emotion. So we never find a normal man who does not consciously exercise all three abilities, nor do we find one who exercises more than three.

The individual mental operations of which we are speaking are manifested in different degrees of intensity at different periods of life. Emotions are much to the fore in mercurial youth. Maturity shows, or ought to show, self-government by reasoning.

No new powers of the soul are ushered in by adolescence, for the child has the ability to think and to will and to feel. These capacities enlarge consistently from a very early age, but at puberty there is a speeding up in the rate of their development. The consequence is a difference of performance and that in the whole field of psychic action.

The Perceptual Abilities of Adolescents

The cognitive powers are those through which knowledge is obtained. The ability to acquire sensory knowledge, that is, to become acquainted both with the external world and with the conditions of one's own body through the sensations that both engender, is not proper to man. He shares it with the animal. There is another kind of cognition, however, which is the special prerogative of a rational being. It is called "intellectual." It postulates the intellect. It differs essentially from the kind of knowledge that is supplied by the activity of the senses. Yet, since man is a composite of both body and soul, and since they always work together, even his most exquisite intellectual concepts depend ultimately on his sensations. That does not mean that his concepts are the direct product of his senses. These give him only his perceptions. They furnish him with the raw material for his ideas. They represent the concrete, individual objects that exist in reality and from these data his intellect forms the universal, abstract notions that it alone can create. From the objects he knows by his senses, man shears away the characteristics that belong to them as distinct individual entities

— their particular color and shape and size, and so on — and all that is left is the nature of the thing, common to all the individuals which have that common nature. It is by this process that a man forms an idea of a human being who is not white or black or yellow; who is neither stout nor thin; neither male nor female; neither bond nor free; who has only these two traits, that he is a rational animal and so set apart from every other being that is not. It is thus that we build our concepts of bravery and of beauty and of whiteness and of any other abstract thing.

That those concepts are distinct and clear is evident. We do not confound goodness with gallantry. Our definition of mercy conveys no idea of whiteness. And yet we have no sense knowledge of whiteness as such; we never saw or felt or tasted it, for the very good reason that whiteness does not exist in the physical world. If it does not exist there, it cannot act on any sense organ. There are white objects aplenty in the universe — white snow and steam and light and men. They all agree in being white. They differ in practically every other way. Since our concept of whiteness is real, it must have had a cause. Because sensations are not its cause it demands some other agent, and that we call the intellect or the soul.

Still, we repeat, the intellect could never form an abstract idea if it had not been supplied with sense impressions from which it could abstract the content of that idea. A man born blind can have no adequate nor even a true notion of color. A man born destitute of all senses could never build a single concept if he lived for a hundred years.

Precisely because of the intellect's dependence on sensations, it is obvious that any change in the senses or in their functioning will modify the operations and the performance of the intellect. In Chapter III we have seen that the adolescent is capable of broader sensory knowledge than is the child. Sensations are strong in childhood; in fact, the early years of life are often said to be the period of the senses' reign, but the child's sensations are largely of the concrete kind; they are individual experiences enjoyed for themselves and while they last. Usually the enjoyment is superficial and tran-

sient, for the child lives in the present. He is not disturbed about the future nor worried over the past. That is one reason why childhood is care-free and happy. It explains, also, why a child laughs with pleasure when he receives a gift, although the tears of his former sorrow are still wet on his cheeks.

Adolescence induces an important change in the manner of reacting to sensory stimulations. Sensations have a deeper meaning. They are set against a wider background of experience. Instead of being separate, unitary impressions to be hugged or fled from for themselves, they become parts of a system and are responded to as such. They not only give pleasure or pain, they evoke emotions; they are things to be brooded over, to be lived in retrospect or in anticipation. When an adolescent stumbles and falls there is more than the physical hurt involved. A social factor enters in. The mishap is judged as an occasion for embarrassment. It means much more to the youth than it does to the child, because the former interprets it differently. For this reason, sensations take on a new significance during adolescence. They affect the mental life more profoundly. They lead to wider knowledge. They release deeper emotions.

Development of the Powers of Imagery

Imagination is the power of recalling past sensations, of reliving them in memory, of building them into new combinations. This ability is found in children, and it is strong in them. It does not disappear with the passing of youth. It lingers on into maturity. In reality, if it is trained and fostered, the imagination grows more vigorous with the years, although it may not appear so because it is better controlled. In youth, the imagination is fertile and often unrestrained. It ranges over larger fields than were explored in childhood because the adolescent has a more impressive store of sensations to recall and because his world is larger both in time and in space. The child is occupied with the concerns of the moment. The arena of his activities, and consequently of his sensations and his images, is relatively straitened. The home, the school, the immediate neighborhood make up his physical environment. His social *milieu* is confined to his family,

his teachers, and the other children with whom he plays. But in youth the horizon moves farther off — the outlook is broadened. There is a spread of interests. Besides, a new social consciousness is developed that makes the youth and maiden hungry for the praise of others, acutely sensitive to disparagement, tremendously harrowed by the fear of ridicule. In a word, they become abnormally solicitous about what others think of them. It is easy to see how this trait reacts on the imagination. It leads to rehearsals of past conversations, to the reconstruction of events and scenes, to the reliving of social experiences which the adolescent imagines may have won him prestige or brought him discredit.

In early adolescence there may be a rush of imagery. It becomes externalized in language as a flood of adjectives, preferably superlatives. In rarer instances it eventuates in poems. Not infrequently an adolescent pours out his, or more commonly her soul in diaries that set forth the doubts and longings and ambitions and observations of the youthful author. Such writings are not intended for others' eyes, which fact gives them value as means of gaining insight into adolescent nature. From the age of 16 onward there is normally a steady increase in control of the imagination.

The adolescent needs help in learning to rule his imagination. Government of this power does not mean crushing it out, but it should be kept controlled. When it is regulated, a lively imagination is a boon. It lightens the tedium of life; it prolongs pleasures; creative work is impossible without it; it is a necessity for artistic appreciation. But these real advantages are bought too dearly if one's imagination is unrestrained. For just as imagery can protract enjoyments, so it can and does lengthen pains. When it is allowed to dwell on future difficulties or on past failures, it is likely to become a source of discouragement and a stimulus to inaction. Unfortunately a vivid imagination may easily become a riotous one.

The Tendency Toward Daydreaming

During the early years of adolescence parents and teachers should be alert for signs of a disease of the imagination that is especially prevalent at that time. Daydreaming is the

teacher's most persistent and successful rival for the attention of the adolescent. It interferes with progress in school; it may lead to serious defects of character. The fabric of the day-dream is simple: it is always pleasurable—otherwise there would be slight temptation to indulge it. The dreamer occupies the center of the stage and he is reluctant to speak of his reveries, not because he is ashamed of their character but because he is loathe to admit others into the intensely personal world of his dreams. This reticence is healthy; when it is absent there is reason to fear that the daydreamer has drifted away from reality; that he does not recognize the sharp line of distinction that must be drawn between actual and imagined accomplishments.

It would be a mistake to suppose that all daydreaming is harmful. On the contrary, it is often very helpful. It is better to have an occasional imagined triumph than never to have any success at all. Great discoveries and inventions are made only after they have been dreamed. Originality in any line, whether in science, in art, or even in business, is the result of vision. That kind of daydreaming which keeps in touch with reality, which is a spur to enterprise or a casual solace amid the cares of life, may be stimulating to an adult. But for an adolescent, daydreaming of any kind is a precarious venture; it so readily becomes a habit that sweeps him into an unreal world. In that event the dreaming unfits him for actual life; it makes for sentimentalism; it produces the romantic, impractical "dreamer."

Those who are intrusted with the care of adolescents should realize that the tendency to unhealthy reverie is one of the problems they must face squarely. Daydreaming constitutes a genuine danger for many adolescents because it is so easily indulged in and so personally satisfying. The best preventive against the formation of the habit and the most effective means of breaking it is active work, the arousal and the fostering of wholesome interests. Putting it more simply, it is keeping the adolescent busy. When he actually achieves along lines that he considers worth while, he will have no inclination to revel in the bloodless successes or the vapory victories of the daydream.

Memory Changes

It is a widespread popular belief that memory is much better during childhood than it is at any other time of life. This is true only with many qualifications. The child's superiority is more apparent than real. Whatever advantages he may have are restricted to that particular kind of remembrance that is called "rote memory," which retains and recalls past experiences or events as isolated impressions. This kind of memory is largely physiological, which is one reason why it functions best during the early years of life. Then the nervous system is plastic, deeply stamped by sensory impulses and remarkably tenacious of the impressions it receives. To use a very crude example, and one that must not be pushed too far: The brain in childhood is something like concrete which registers indelibly the marks that are put upon it before it has set. Another cause for the high order of performance of rote memory in childhood is this: The child is normally not impatient of the drill it involves. Hence, the subjects that are taught in the early grades — the three R's — which can be mastered only by constant repetition, are adapted both to the child's interests and to his physical abilities. Some authors hold, and on fairly good experimental evidence, that even rote memory improves during adolescence. It may not appear to be so perfect as it is in childhood because the adolescent is resentful of drill, but if he submits to the monotony of repetition, and, *a fortiori*, if he voluntarily subjects himself to it, he can memorize more matter and with greater thoroughness than he could as a child. Be that as it may, it is sure that the powers of memory as a whole increase during youth. It is not certain when they reach their climax but it is undeniable that with practice and equal amount of attention, memory is better at 18 than it was at 16 or at 12.

It is the logical memory that advances with longest strides during adolescence. This is the ability to unify memories into systems; to hold past experiences in mind not as disparate or discrete impressions but as items that are associated by some

logical connections. This kind of memory depends on the capacity to see analogies, to select opposites, to perceive and understand abstract relations. In the child the ability to perform these operations is relatively feeble, whereas it is lively and vigorous in the normal youth after the middle of adolescence. The logical memory of boys is usually better than that of girls of the same age.

From a psychological point of view, a good memory is mostly a matter of interest. Given a good organism, a brain structure that is receptive to external impressions and retentive of them, we remember the things we attend to and in proportion to the ways we attend to them. This fact has much to do with the development of the adolescent's memory. Not only are his interests increased in number and in intensity, but his power of sustaining attention expands from the beginning of adolescence to its end, and that uniformly. Memory training cannot dispense with consistent practice, but in the last analysis the success of any system of memory development depends on the way it builds up a *body of interests* and aids in acquiring concentration of attention.

A facile, retentive, accurate memory is an enviable possession. It plays a large rôle in any kind of learning, hence its culture should loom large in primary and secondary education. The most favorable period for training rote memory is childhood; the time to perfect the logical memory is youth.

Increase in the Ability to Attend

The power of voluntary attention is considerably strengthened at adolescence. The child, indeed, attends to many things, but it is usually because his attention is attracted to them by their novelty or by the pleasure they afford or the discomfort they cause. His capacity for focusing his mind on the uninteresting and keeping it there against the pull of distractions is generally slight. But at puberty, the ability to control one's own mental powers by applying them as one wills instead of having them drawn away by outside circumstances is noticeably increased, and it continues to grow all during adolescence.

This fact has vital significance for training. The difference between the good student and the poor one is frequently to be sought in the way each applies his attention. Other things being equal, the successful man in any field is the one who has learned how to concentrate his mental energy on the task in hand and to sustain it there. This ability is not a gift, it is an achievement—the result of repeated exercise. It should be made habitual and the foundations of the habit should most certainly be laid in adolescence.

The power of concentrated attention depends on many factors. It is influenced, for instance, by emotional attitudes. It is facilitated by having definite ambitions. It involves volitional control. It supposes the ability to see many different relations in the object attended so that this latter will remain interesting for a long time. The adolescent is competent to meet all the conditions requisite for sustaining attention, but it is the exceptional youth who exhibits such concentration spontaneously. The vast majority of adolescents learn to control attention only after protracted training. And it is here that adults must function, helping the adolescent to conceive clear-cut, definite purposes, encouraging him in the task of trying to attain them.

The Maturing of Intelligence

There is a great deal of uncertainty today about the meaning of "intelligence." Many, even of those who are most earnest in testing it, do not know what they are measuring. Attempts of modern psychologists to describe intelligence have but added to the confusion, for the results of various symposia have been conflicting and even contradictory definitions.¹ This doubt about the nature of intelligence must impress the common man as surprising. He regards intelligence as a normal trait in man, and as such, he imagines that it should be easily explained by the *literati*. The difficulty is not in the concept but in the viewpoint of the interpreters.

¹F. D. Brooks, *The Psychology of Adolescence*, Houghton Mifflin Co., Boston, 1929, p. 90.

C. Spearman, *The Nature of Intelligence and the Principle of Cognition*, Macmillan, London, 1923, p. 12.

do his own thinking. All this, of course, under the direction of a sympathetic adult in whom he has confidence, whose ability he respects and whose guidance he cherishes.

Training the Ability to Reason

Adults should show themselves willing to listen to and to consider the opinions of the youths they attempt to educate. Even when those opinions are unreasonable they afford opportunities for training their proponent to reason. He may be brought to see how he is mistaken, how his conclusions are unjustified by his data, how he is overlooking some factor essential to the question at issue. If a youth's ideas are scouted and ridiculed by teachers or parents, he is discouraged from expressing them and thus he misses splendid practice in forming his powers of accurate thinking.

The adolescent, and the child for that matter, should be treated with the courtesy that adults show one another. Such an attitude on the part of parents and teachers is flattering to the adolescent. It makes him feel that he is accepted as a man. Generally he will respond by thinking and acting accordingly.

The only way of acquiring complete control of any power is by using it. If the adolescent is to learn to regulate his life by the reasonable motives of which he is now capable, he must have practice in using his reason. In the classroom he should be encouraged to exercise his new-found ability. Instead of explaining the school matter in the detail that is proper for children, and thus making repetitions stark memory lessons, the teacher should guide the adolescent pupils in ferreting things out for themselves. There is a mean here, of course, so that in the case of younger adolescents much more help must be given than is required for the older ones. But the principle of having the students search out their own conclusions is good pedagogy; it trains to habits of industry; it is more effective teaching. We are all more impressed by what we actively acquire for ourselves than by what we passively imbibe from others, and because we are more impressed we retain it better.

Although this truth is not always recognized, the aim of

education is to fit the pupil for life, and this surely involves more than cramming the mind with a smattering of chemistry, French, sociology, and domestic science. An educational system that does not train to clear and independent thinking could be dispensed with and its loss would be negligible. The powers of reasoning must be molded and exercised; if they are not disciplined during adolescence, the likelihood is that they will remain undeveloped in later life. Boys and girls will pass into adulthood without having grown up mentally. They will reach the age of maturity and still be immature. They will swell the already large number of those who are victimized by suggestion, whose opinions are shaped by the newspapers and the pamphleteers and the radio advertisers. Education should fit for leadership, or at least for intelligent following. Both demand the power of intelligent judgment and this must be developed by exercise. Unless the foundations of independent rational thinking are laid during adolescence, in the case of many they will never be laid at all.

Those who regard man as merely a superior kind of animal, whose operations differ only in degree and not in kind from those of his more lowly animal relatives, are bound, in logic, to explain all human activities in terms of animal responses. This they endeavor to do and the consequence is psychological confusion. The contradictions that result from such attempts argue that the fundamental idea is false. Some of man's functions are specific to him as a human being. They trace their origins to powers the animal does not possess and never can possess precisely because he is an animal and not a man.

Intellect and Intelligence

One of these distinctive human abilities is intelligence. It is the manifestation of the working of the intellect. There is a difference, therefore, between intelligence and intellect. The latter is a faculty or power, the former is a function. The intellect is the faculty by which man forms universal and abstract ideas; which is responsible for his judgments and his reasoning; which draws rational inferences and adapts means to distant but foreseen ends. All these capacities are lacking to the animal. When they are exercised by man, or when they are externalized in acts that others may observe, in other words, when the faculty actually functions, there is intelligence. The idiot has an intellect but it does not function, so he has no intelligence. His failure to behave like a normal human being is not due to a lack of power but to the failure of that power to operate, and the reason why it does not work is because the instrument through which it must function is defective. His brain is undeveloped. His case is not unlike that of a man who tries to view the stars through a broken lens; he sees nothing, not because he lacks the power of vision, but because he is trying to use it through a faulty implement. Two artists of equal ability may produce two works of very unequal merit, because one employs a very effective tool while the other is hindered by a most clumsy one.

This rather lengthy disquisition is not so irrelevant as it

may appear. It is introduced to make clear the nature of the changes in intelligence that occur during adolescence. That there are such changes scarcely anyone but a Behaviorist will deny. The youth has more intelligence than he had as a child but he has not a better intellect. He only uses it differently and more effectively.

The "Mature" Mind

Prominent among the characteristics that distinguish the mature mind from the unformed one is the ability to grasp ideas in their relations to one another and to group them into coherent systems. It is here that the child shows his incompetency. His mind is much like his pockets — filled with many nondescript items whose only relation to one another is that they are in his pocket. In much the same way the child may possess many pieces of information; in exceptional cases his mind may be a veritable storehouse of facts, but they are unsystematized facts, isolated, uncorrelated, so that even though he may have much information he has very little knowledge.

The power to analyze experiences and to synthesize them into organized wholes unfolds very gradually. The child of 4 or 5 accepts the most extraordinary notions with no concern about their inconsistencies. The myths of the nursery, for example, do not lose their appeal for him because they abound in logical impossibilities. He is content to have his questions answered although the answers may be far from adequate. But all this is changed with the dawn of adolescence. As he progresses toward maturity the child's unquestioning acceptance of the word of others begins to weaken. He wants reasons for what he is told, and explanations. He becomes impatient of contradictions. He tries to fit his new experiences into logical schemes. He becomes capable of ordered thinking, and, with encouragement, he is anxious to indulge in it. He should be animated to do so, thrown on his own resources, induced to find solutions for his own problems, to give good reasons for the opinions he expresses, to evaluate what he reads, to form his own judgments, and to

do his own thinking. All this, of course, under the direction of a sympathetic adult in whom he has confidence, whose ability he respects and whose guidance he cherishes.

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Chapter V

EMOTIONAL MATURING OF THE ADOLESCENT

An enormous amount of human behavior traces its origin to the emotions. Men mete out high praise to conduct that is prompted by finely calculated motives. They eulogize activities that are guided by reason. But to a large extent they regulate their own behavior by their feelings. This statement is accepted readily enough when it is made about the crowd. We have grown accustomed to the idea that mass action is a thing of sentiment; we know that the feelings of the multitude infect the members who compose it; that the mob is the creature of its own emotions. All this we cheerfully admit but we are less willing to acknowledge the force of the emotions in the life of the individual. So high a premium is placed on reason as a motive of conduct that a sort of stigma attaches to actions that are prompted merely by sentiment. Yet in the practical life of the average man or woman emotion is more dominant than reason; judgments are swayed or obscured by feelings; sentiment is a constant spur to action or a deterrent from it; viewpoints are colored and opinions formed and conduct determined by emotion. In the case of the majority, the heart plays a more prominent rôle than the head. This may not be ideal but it is the fact, and since it is a fact we must face it.

The Learning of Emotional Control

Because emotions loom so large in human behavior their careful training should most assuredly be the business of edu-

cation whether that education be given in the home or in the school. Such training does not involve the stamping out of all emotional expression; much less does it mean that every emotional experience should be strangled. There is room and need in life for sentiment. This world would be a drab and dreary place if there were no love in it or sympathy for the unfortunate or hatred of what is vile. It would be a mistake to imagine that emotions are bad or dangerous in themselves. They become destructive only when they are misused. The most splendid human accomplishments are products of the emotions; so are the unworthy, vicious deeds for which the race must blush. When they are his servants, emotions are one of man's best possessions; when he becomes their slave, he learns that they are tyrants.

We never train anything by killing it. The emotions are educated not by being crushed but by being controlled; and this control consists simply in responding with that particular emotion which the situation calls for, in the amount and for the time that the situation demands. Such control of the emotions is no free gift of nature. It is an achievement that must be learned and practiced. A beginning in such management should be made in the very first years of infancy. Certainly practice in emotional control should not be delayed beyond early adolescence.

From the viewpoint of character formation, therefore, the emotional training of adolescence is of the utmost importance, and this for two reasons: first, because it is vital for the youth to lay down habits of emotional expression that will be healthy for himself and for society; and, second, because emotions exercise so compelling an influence on life during the period of adolescence. The central fact of adolescence is emotional change. It is in his affective life that the youth breaks most completely with his past, for with the advent of puberty he becomes capable of feelings that differ both in kind and in intensity from those he knew as a child. His emotions grow fuller and richer. They are touched off by a greater variety of stimuli; they color his viewpoints more profoundly, and more actively influence his behavior. To understand why this should be we must consider the nature of the emotions.

What Is an Emotion?

That mythical creature "the man in the street" has no difficulty in distinguishing his memories and his sensations and his knowledge of relativity from what he calls his emotions. He has felt the sting of defeat, the thrill of affection, the anguish of sorrow, and to him these are clear-cut states of consciousness, sharply distinct from every other state. He is surprised to hear that anyone should be uncertain on so clear an issue. As a matter of fact, however, psychologists are not agreed on what emotions are, or on how they are distinguished from one another, or whether there are any such things at all; that is, whether emotions are states of consciousness in their own right or simply blends of other forms of awareness.

This perplexity will appear less strange when we consider that some of our most familiar concepts are troublesome to define. It is exceedingly difficult to tell precisely what health is, for example, or consciousness, or insanity; yet the conditions themselves are commonplace. The peculiar difficulty about defining an emotion lies in this fact, that it is hard to separate mentally the cause and the effect of the emotion from the emotion itself. The emotion itself is a conscious state, different from the object or event that aroused it, and different, too, from the physiological effect that it produces in the body. In reality, we never experience such a naked conscious state. Whenever we are emotional we are aware not only that we are fearful or angry, but at the same time we are conscious of the reason of our fear or anger and often of the physical changes which the emotion induces. Because we always *experience* these elements together we tend to *think* of them together, and some writers who attempt to define emotion bring them together in their definitions. The result is confusion of thought, for the cause and the effect of an emotion are not the emotion itself. Others make the mistake of singling out one specific element from the complex state of consciousness we experience when we are emotional and then regarding that particular factor as the emotion. To say

that an emotion is "a stirred-up state of the organism" is neither illuminating nor correct. Such a description tells us nothing of the nature of the turmoil that is excited nor of its cause nor of its precise effect upon the organism. Moreover, the definition refers to but one aspect of an emotion and not the essential one at that. It entirely neglects the mental factor.

The truth is that psychologists as a class make no serious effort to define an emotion, nor shall we. We shall merely say that when we speak of the emotions we refer to those states of mind that people recognize as emotional, even though they may be unable to put their concept into a brief formula.

Division of the Emotions

It is scarcely less difficult to classify emotions than it is to define them. Attempts have been made to tabulate the normal human emotions since the time of the old philosophers. They were interested in the affective life from the viewpoint of ethics rather than of psychology. They grouped the emotions under the two broad headings of "concupiscible" and "irascible" passions. Countless other classifications have been essayed. The reader may find examples of them in any text on general psychology. Suffice it to say here that the very abundance and variety of the divisions cast suspicion on all of them. There would not be so many and such discordant classifications if any one of them was satisfactory.

There are various reasons why it is difficult to draw up an acceptable catalog of the emotions. One is intrinsic; that is, it is founded in the very nature of the things to be classified. Most of the human emotions are of so highly complex a character, they shade into one another so imperceptibly and they are so seldom pure in quality that it is practically impossible to find a true basis of division. Other causes of confusion are extrinsic to the emotions themselves. Certain authors endeavor to classify them according to the ways they manifest themselves physically, either in external bodily changes or in the nervous functioning. However interesting such attempts may be, they throw little light on the real nature of the differ-

ences between the various emotions. Still other writers adopt some highly theoretical principle to explain all mental life, and in an effort to bring the feelings under the operation of this principle, they are forced to group together emotions that are very dissimilar and to separate others which seem to be of much the same nature. An instance of this method is McDougall's attempt to differentiate emotions on the basis of his list of instincts.

Feeling and Emotion

The words *feeling* and *emotion* are often used as though they had identical meanings. Some authors, however, distinguish between them, employing the term *feeling* to include all conscious affective states, and restricting the term *emotion* to those particular feelings that are conditioned by intellectual activity. In this view, feeling is the generic concept under which emotion comes as a species. This is a serviceable distinction although it is not always observed even by those who formally make it in their writings.

Another distinction, and one that is common among psychologists today, is that between the primary, or simple, emotions and the secondary, or derived ones. The primary emotions are relatively few — three, or at most, four. They are: anger, fear, love, and some add hate or aversion, which is the antithesis of love. These are primitive, more or less instinctive responses. They are unlearned. The child is born with the adequate nervous mechanism for feeling them under appropriate stimulation. The Behaviorists have definitely established the particular stimuli that activate each of these simple emotions. It is one of the very few contributions made by that curious system which some people still persist in calling "psychology."

No child is born with a fear of snakes or an anger against oppression or a love of his parents. At birth he has only the ability to love or to fear or to be angry, but the specific things that will stir his anger later or smite him with fear or move him to affection are all determined by his own personal experiences after he has come into the world. The one thing that will *naturally* arouse fear in him is a sudden

change of stimulus — the removal of support, for instance, or an abrupt noise that shatters the quiet in which he has been resting. Impeding his physical freedom, binding his arms or legs, for example, results in efforts on his part to release himself. If these attempts are fruitless, his body stiffens in anger. Love is the effect of ministrations which bring the infant physical pleasure or remove physical pains. Since the mother ordinarily supplies such comforts, it is she on whom the child's affection centers.

Those instinctive feelings that are called "primary emotions" are found in animals; in fact, it is only in them or in very young children that they are manifested in their pure form. Adults exhibit them only in extraordinary circumstances, as when a fire in a theater frightens people into a panic so that their consciousness is flooded by the one blind impulse to fight their way out, and their behavior sinks to the level of the animal. The emotions normally displayed by grown men and women are of the secondary, or complex, type, instances of which are sympathy, embarrassment, awe, admiration, jealousy, and so on. A man brooding on some injustice that has been done him and becoming emotional in consequence would be giving vent to such an emotion.

The Mental Factor in Emotion

These complex states of consciousness are not the result of a very simple perception or of some primitive impulse. On the contrary, they depend almost entirely upon the higher mental operations — judgment and reason and insight. They are, therefore, distinctively human. They are found only in man. They begin to appear fairly early in life because, as has been said, the child reasons very young. They become more involved as the individual develops mentally. This is one reason why the emotional life of the adolescent is broader and more intense than it was in childhood. He not only has more experiences than he had then but his intellectual development renders him capable of reading deeper meanings into them.

But psychic growth is not the only cause of the emotional changes of adolescence; there is another reason for them —

it is a physical one. I have said that both the body and the soul concur in every human operation. It is a fact, the importance of which justifies its repetition. Nowhere does this mutual activity appear more clearly or more conclusively than in the emotions. In them, body and mind react on each other most intimately.

A man's philosophical viewpoint will inevitably tinge his scientific explanations. Those who admit nothing in man but his physical organism, who deny him a soul or a mind, are bound by the logic of their position to explain all his operations in terms of sheer bodily responses. This method is the vogue today. The best-known example of such an attempt is the James-Lange theory of emotions.¹ For a long time it dominated the psychological field, but at present it has lost much of its prestige, for modern physiological research has proved that it cannot be held exactly as it was originally proposed. It is true, however, that the fundamental concept of James's hypothesis is still accepted by many psychologists. His theory has been superseded by more recent ones which differ from his in details but agree with it in its essential notion that an emotion is entirely a matter of bodily response and thus can be explained in purely physical terms. This view we emphatically reject.

The Physical Component of Emotions

No one denies that there are physical elements in the emotions. That is a truth which is evident to introspection and to observation. The question, therefore, is not whether there are bodily changes, but, What is their relation in the sequence of events? Are they the cause or the effect of emotion? James

¹This hypothesis is called the James-Lange theory of emotions because it was propounded by two men at about the same time, although they arrived at their conclusions independently. They were William James, the Harvard psychologist, and the Danish physician, Karl Lange. The two authors agreed in the substance of their theories; they differed on accidental details. It was James's conception that found greater favor in this country. The reader will find the theory expounded by James himself, in his customary brilliant style, in his *Psychology*, p. 375 (1910). The essence of the hypothesis is embodied in the following quotation: "Bodily changes follow directly the perception of the exciting fact, and our feeling of the same changes as they occur *is* the emotion."

says they are the cause, and to prove his contention, he appeals to introspection. He maintains that if we prune away from rage its physical concomitants, the swelling chest and flushed face, the dilated nostrils, the clenched teeth, and the impulse to vigorous action, and then imagine in their place limp muscles and calm breathing and placid face, we have no emotion of anger left. All that remains is a cold-blooded, dispassionate judgment confined to the intellectual realm.

The example is picturesque but it is not conclusive, for it does not follow that because bodily changes are always present in the actual emotion there is nothing else there — that the mere feeling of the changes is the emotion. According to the common law of association, if two states occur together very frequently, they become linked with each other so firmly that when one recurs the other tends to return also. This does not prove that they are the same thing; one link of a chain is not the other because both are riveted together. If I invariably weep when I am sad, I may not be able to imagine sorrow without tears, and yet they are distinctly different things. When a man falls into a rage he usually does experience certain bodily changes. He may even feel a strong inclination to strike, but he could be angry without striking. If he is a professional poker player, he might not give the slightest evidence that he was emotional at all. Then he would have an emotion with no external bodily changes. If he did not have these changes he could not become conscious of them.

Of course, James did not maintain that such exterior manifestations were necessary for the emotion. He would cheerfully admit their absence in the case of one who had steeled himself against expressing them. The "bodily resonance" of which James spoke was essentially visceral; that is, it was due to activities in the hollow organs of the body, such as the intestines and the circulatory system. These operations are involuntary and therefore independent of personal control. It was the consciousness of this type of change that constituted the emotion, according to James. But these changes are not necessary in an emotion, and since they are not necessary

they are not essential. In other words, there can be an emotion without them. This is clear from experience. A man with a broken neck, who is insensible below the line of fracture, is incapable of feeling. He has no consciousness of any changes that take place in his viscera. They are cut off from his awareness, for I am supposing that the nervous pathway between them and the brain is severed. That fact does not release him from worry about the future or from despondency at the prospect of a life of helplessness. If he feels emotion without conscious bodily changes, it is evident that the awareness of those changes does not constitute the emotion. Animal experimentation furnishes evidence for the same conclusion. Dogs from which the spinal cord has been removed become angry on being shown a cat, yet these operated animals could not be conscious of any visceral changes.

As was said above, everyone admits that there are physical changes and often they are acutely conscious. The consciousness of them forms part of that complex mental state which we experience in an emotion, but the point to be remembered is that they are only a part, and not a necessary one at that. And besides, these bodily changes do not follow immediately and directly upon the perception of the external fact, as James contends they do. They themselves are the effect of the way the fact is interpreted by the perceiver.³ It is not the physical fact that makes me emotional. It is the meaning I read into it. One man may call me a liar most boisterously and leave me unaffected. I may be thrown into a passion of rage when another breathes the epithet very softly. In other words, there is a mental factor involved which is absolutely necessary in the emotion.

The Genesis of Emotion

The process of building up an emotion is something like the following: An object, whether an oak or an orchid, causes

³We are speaking here of the secondary emotions — those which the normal adult usually experiences. A sudden clap of thunder, or the unexpected opening of a door in one's face may excite bodily changes without any interpretation of the fact. People in mental hospitals, and out of them, have emotions that are not justified by the occasion, but this, too, is often due to a mental factor — in their case to one of *misinterpretation*.

a sensation in the one who sees it. This, in turn, becomes a perception — that is, the sensation is interpreted; it is given a meaning which is ordinarily determined by one's past personal experience. The result of such interpretation is another and a different mental state, either of attraction or of aversion. We are drawn by the object or repelled from it. This state may or may not be followed by bodily changes. In the stronger emotions it generally is so followed; unless our attention is preëmpted by other factors, we are aware of these changes. The end product of all this activity is that particular state of mind which we term an "emotion." It is made up of a consciousness of all the preceding mental and physical changes. It is true that we are not always evenly aware of all such changes. Sometimes one of them is more prominent in consciousness than the others. On occasions, one factor may be so intense that it blots out our awareness of all the rest. If one of the elements is absent — say, the bodily resonance — we have not a genuinely complex emotion, as we ordinarily experience it in this life, but the mere presence of that one, or our consciousness of its presence does not, in itself, give us an emotion.³

When an effect is the product of many causes, it is a mark of illogical thinking to single out one cause and make it responsible for the whole effect.

³We have experimental proof of this statement in the classical researches of Marañon. Cannon and his coworkers have demonstrated that powerful emotions of fear and anger and excitement stimulate the adrenals, with the result that an excess of adrenalin is poured into the blood of an emotional animal or man. They have shown, moreover, that injection of adrenalin into a placid dog causes the animal to manifest the external signs of rage or fear. Marañon carried this experiment further by injecting adrenalin into human beings. The advantage of his procedure was that the men he worked on could describe the actual conscious changes aroused by the adrenalin. There was no need to *infer* their mental states from their observed behavior. Marañon's observers reported that the adrenalin injections caused them to feel as they had felt on previous occasions when they were emotional. In other words, they experienced no emotion in the true sense of the word. They were conscious only of those physical changes which usually accompany an emotion.

This experiment might be rejected by some on the grounds that the results are vitiated by subjective bias. It is not objective enough to satisfy a Behaviorist. But it seems to prove very conclusively that one can be acutely conscious of bodily changes and of the precise type that James spoke of, and yet remain unemotional. For a fuller discussion on the nature of the emotions, the reader is referred to T. V. Moore's *Dynamic Psychology*, Part III.

Emotional Disturbances During Adolescence

From the above discussion it is now clear why the emotions become powerful and, at times, even turbulent during adolescence. It is because they contain both a physical and a mental element. Both components are acted upon and influenced by the development of youth so that his emotions differ both in quantity and in quality from those of the child. In other words, the emotions of childhood become more intense and new ones appear that were not found before.

On the mental side the adolescent's deepened insight, his vivid imagination, and his improved capacity for reasoning all conspire to make him read deeper meanings into his experiences. He has a new set of values. Moreover, social consciousness functions now in a way it never did in childhood. The adolescent has a keen appreciation of his relations with others — of what he owes to them and of what they owe to him. A strong sense of justice is developed and to this he is delicately sensitive. Often he has an exaggerated notion of what is due to his new-found manhood, and if he imagines that he is being treated unfairly, the thought festers in his mind to his serious discomfort. This fact should be remembered by teachers. The desire for thrills and excitement, so characteristic of the period of adolescence, is prompted largely by emotional unrest, but when this craving is indulged too much it renders young people more excitable. When it is repressed too sternly, it may result in brooding or rebellion.

Bodily Growth and Emotional Unrest

During the changing period of adolescence the youth's own body becomes an emotional stimulus in a way that it will cease to be when it has attained to its stable development. Some of the physical changes he undergoes are responsible for emotions only indirectly. They have no immediate connection with feeling; they affect the youth merely because of the way he regards them. His angularity

and awkwardness, for instance, become occasions for embarrassment or despondency. His skin eruptions may make him self-conscious. Changes in circulation may generate anxieties. The treatment in such cases is to give the youth a wholesome attitude toward the temporary inconveniences he is encountering, stressing the fact that these troubles are temporary and that they are not nearly so impressive to others as they are to the youth himself.

There are certain bodily changes, however, that have an immediate and causal relation to the feeling life of adolescents. The nervous system is sensitized; the glandular apparatus is behaving in unaccustomed ways. The gonads are just beginning to function and their activity is directly responsible for strange emotions. Besides, the gonads modify the activities of other glands, for the endocrines are a chain. They are mutually dependent on one another because the same blood stream flows through them all, so that a change in the operation of one may influence the behavior of the rest. Ordinarily, the emotional unrest that is aroused by the physical development of youth is a temporary phenomenon. In the case of the normal adolescent who has been intelligently helped over the agitated period of the early teens, emotional disturbances will clear up spontaneously when the body has had time to adjust itself to the new conditions; a balance will be reestablished and life will become more even.

The Necessity of Guidance

Until such time comes, however, there is need for watchfulness on the part of adults. The adolescent must be protected against his own thoughtlessness. If he is stimulated by unhealthy excitement he is sensitizing a body which is already oversensitive. One of the criticisms of our age is that it promotes overemotionality. It is making of us a nation of neurotics. If the present hectic spirit of excitement and thrills is allowed to play on developing boys and girls, the result, from an emotional point of view, is bound to be hurtful.

It is not enough to protect the adolescent from harmful outside influences. He must be given positive training in controlling his own internal impulses. The emotional habits we

form are determined, like any other habit, by the kinds of acts we repeat. The child or the adolescent who is allowed to become passionate along any line is being trained to make his own life difficult and to become a burden to others. We learn control by practising it. The adolescent should be exercised in moderating his anger and regulating his fears and controlling his affections. He should be discouraged from every kind of exaggerated emotional expression.

The means for attaining these results will vary with circumstances and with individuals. With some adolescents, an appeal to reason will be an effective method; better success will be gained with others by playing on their desire for social approval; while it is good tactics to fire others with ambitions that are worth while. Methods must often be changed to meet new emergencies, but whatever means is adopted for training to emotional control an essential is the example of those who have learned to discipline their own emotions. The excitable adolescent can enjoy no greater boon than the companionship of well-balanced and well-poised adults. He is unfortunate if he is exposed to the contagion of those whose feelings run riot and whose sentiments are uncontrolled. An emotional adult is a trial to other adults; to the adolescent he is likely to be a disaster.

The Fitfulness of Juvenile Emotions

The physical changes of adolescence are partly responsible for the familiar variations in emotion at this period. It is well to remember this. It will make for easier patience with youth's unexpected fluctuations in feeling. The child's emotions change often and rapidly but usually there is a very transparent reason for the alterations. With the adolescent the cause of the changes is not always evident. Sometimes there seems to be no cause at all, and yet he may gravitate suddenly from one extreme of emotion to another. This instability is a rather general characteristic, although, of course, it does not affect all emotions equally and is more pronounced in the case of some adolescents than it is in others.

The pendulum sometimes swings between an excess of energy and a conspicuous inaction. The youth or maiden

may plunge into athletics or study or work and continue in them with high enthusiasm and little apparent fatigue. This eagerness for work is followed by listlessness and languor, which may be interpreted by parents and teachers as due to a lack of diligence. That is not always the case. Such a condition is more frequent in girls than in boys, it is often due to physical causes, and when it is, adults should react to it accordingly. They should show greater toleration toward it and then discourage the adolescent from overexertion.

The fitfulness of adolescents manifests itself also in their responses to pleasure and pain. There are extremes in both types of reaction. On the one hand, there is an avidity for enjoyment and for amusement. Never does life beckon more alluringly than in the teens. To have a good time, to make the most of youth while it lasts, to pack life with as many thrills as possible — this, youth regards as his sacred privilege. It is the age of convulsive levity, of giggling, and of frivolity — the time when objects of former reverence are treated flippantly, and caricatures of teachers, of members of the other sex, and of the “unsophisticated” are greeted with hilarity. And yet, breaking in on all this pertness, and often with startling suddenness, comes a disheartening feeling of gloom. There are forebodings about the future; fear of failure, of being disliked by others, of having faults that cannot be overcome. Thoughts of this kind may lead to depression and even to melancholy. The frequency and intensity of such spells is determined by the heredity and the temperament of the individual as well as by his actual experiences, but, other things being equal, the same individual is likely to be more prone to them in adolescence than he was before, or, if he has been handled intelligently, than he will be later. The fact that these periods of depression and exaltation succeed each other so quickly and are so independent of external circumstances, argues that they are due, at least partly, to the physical changes that are going on in the organism. For that reason they deserve more patient and sympathetic treatment than they sometimes receive from adults.

Everyone who has had any dealings with adolescents has been impressed by their bewildering swings between self-

assertion and bashfulness. The same youth who swaggers around with the conviction that he is above the advice and counsel of his elders or irresistible to the opposite sex, who pushes himself forward with ready suggestions and brazen confidence, may suddenly retire into a shell of self-distrust. He becomes anxious about his own abilities, concerned about what others think of him, fearful that he has laid himself open to humiliation. There is a natural explanation for this curious phenomenon. His new physical strength and increased mental capacity give him a feeling of unwonted power. He takes himself very seriously and has lofty trust in his own ability, but, on the other hand, he is vastly responsive to the opinions of others; he is harassed by the fear of being considered clumsy or stupid, and such a thought may obtrude itself into his consciousness at the very moment when he is most arrogant and blustering. Hence, the adolescent is a most uncertain and a most timid creature. The difficulty of getting a young adolescent boy or girl — but especially a boy — to appear in public performances is notorious. Often it is a struggle to have him meet visitors even in his home. The young child is not grievously concerned about saying or doing something ill-timed, but the adolescent is. The reason is because his self-consciousness is vivid. Ridicule is deadly at this time, and teachers and parents who indulge in it may wreck the future life of a sensitive boy or girl. Sarcasm and ridicule are effective instruments of punishment, but they are so likely to be permanently hurtful that they should never be used except as a last recourse. They are particularly destructive when employed during adolescence.

All along the line of the emotions there is this outcropping of contradictions. The selfishness that is natural to early childhood carries over into youth, if it has not been corrected. It displays itself in the adolescent as an insistence on his own way, to the neglect or to the contempt of the rights and conveniences of others. Yet, side by side with this disregard, there is often found a fine sense of courtesy and a thoughtful consideration for others. This is the time when lives of service for others are dreamed of and longed for; social work is visioned as desirable, at times because the adolescent feels

that he has something to give that will brighten other lives but often enough through sheer disinterestedness. It is during adolescence that most religious vocations bud. If they are not nourished they may wilt and die.

Need for Sympathetic Treatment

The emotional paradoxes of adolescence, of which the above cases are but instances, make this stage of development difficult for adolescents and adults alike. The youth does not understand his own moods. He cannot recognize himself. He is unable to solve his problems alone, and yet he is afraid to speak of his perplexities lest he be thought peculiar. He needs the sympathetic guidance of an older head. It is hard for adults to think themselves back into their own adolescence, yet it is advisable that those intrusted with the care of youth should make the effort to do so, for thus they will be better able to understand the difficulties of youth and to remedy them more efficaciously. When an adult speaks tactfully with an adolescent about the troubles that irritate him in secret, it is a great consolation to the latter. He comes to feel that he is understood and is inspired with confidence in the one who understands. And it is a relief for him to know that he is not unique; that his problems are the age-old ones of growing into maturity—problems that have been met and solved by countless others before him.

The strength of feeling and its fitfulness during adolescence make the intelligent education of the emotions imperative. If they are not trained, they may permanently hurt their possessor. If they are badly trained, they are likely to commit him to some pain and to a great deal of foolishness. If they are well trained, they will equip him for a wholesome adult life, in which healthy emotional responses contribute to contentment and to success.



Chapter VI

TRAINING THE ADOLESCENT'S WILL

A person's success in life, his moral status, and even his mental health are ultimately measured by the way he uses his will power. People differ vastly among themselves both in the opportunities they enjoy and in the trials they encounter, but a man is made or broken not so much by the particular advantages or difficulties life brings him as by the way he reacts to them — and that is determined by his strength of will. A well-trained will enables an individual to rise above circumstances. It may compensate for a lack of wealth. It goes far toward neutralizing the handicaps of physical weakness. It may make up for the absence of high intellectual endowments.

Since this is so, the training of the will should be one of the most urgent duties of education. As a matter of fact, however, this phase of the child's development is often most sadly neglected in our educational system. A false philosophy of education is responsible for the failure. According to the modern view, the school fulfills its exclusive function when it trains the cognitive abilities of the pupil and supplies him with the information he requires for his future lifework. The cultivation of the will is regarded as the obligation of the home, or of other agencies. Even the courses in character building that are so earnestly advocated at present make little or no account of formal will-training, because the majority of psychologists in this country deny that man has a will. Obviously, if the will does not exist, it is otiose to talk about training it and futile to spend energy on its culture.

Freedom of the Will

In this book we have no intention of vindicating the existence of the free will — but we suppose it. We shall simply remark that freedom of the will is rejected not on the basis of any experimental findings, but because of a metaphysical bias which contends that man does not differ essentially from the brute and hence possesses no fundamental powers which the latter lacks. No scientific evidence invalidates or weakens the age-old conviction that man has the power to determine some of his activities. Our own consciousness assures us that we are capable of more than spontaneous behavior; that we are not machines responding in unvarying ways to external stimulation. Our impulses may allure us but they do not force us. We have the ability to deliberate on alternative courses of action and finally to choose between them. In other words, we know from our own immediate experience that some of our actions are the effect of our own determination. Observation of others' behavior compels the conclusion that they, too, enjoy such freedom.

This truth is admitted in practice by those who deny it theoretically. The most ardent defender of determinism invokes the law against those who have infringed his rights, and by doing so he admits that the aggressors were responsible for their injustice. If they were not, if they were driven blindly by their instincts or were responding mechanically and helplessly to stimuli that could not be resisted, it would be as illogical to bring suit against them as it would be to institute legal action against a goat that has ravaged a flower garden.

There are limits, of course, to man's power of free determination. He does not exercise complete dominion over all his acts. His vegetative powers, such as his heart action, his digestive activities, and the like, are independent of his direct control and so are his reflex responses. His sensory reactions are not immediately subject to his will. He may, it is true, choose to use his sense organs or to abstain from doing so, but when he does use them in favorable conditions, his senses must register the stimuli that play upon them whether

he wishes it or not. Many human acts that were originally consciously controlled or voluntarily directed become unreflecting and automatic as the result of habit. Since the types of behavior we have just enumerated constitute a considerable portion of man's activities, it is evident that a great part of his conduct is involuntary, yet the fact remains that some of his activities are the result of his own initiative. He has the capacity of inhibiting his impulses, of directing his attention, of regulating his thoughts, and, to a lesser extent, of controlling his emotions. Putting it another way, he possesses the power of self-restraint, even though he may exercise that ability comparatively seldom.

Organizing One's Own Powers

That self-restraint is necessary in a well-ordered life is a truth too evident to call for argument. The human powers are so contradictory that they cannot all be allowed unimpeded freedom of action. If a man were to give unchecked expression to all the tendencies that well up in him, he would be at constant war with himself and with his fellows. If, for example, a person were to indulge some of his lower instincts, he would become a frequent victim of remorse. If he were to follow his every impulse for pleasure, his conduct would often cease to be human. Moreover, the conventions of society, the rights of others, make it imperative that a man regulate his own selfish desires. God's commandments impose the necessity of curbing animal cravings. Thus, there is pressing need for an organization of man's powers.

Such organization is not attained merely by ranging abilities side by side. There must be subordination of the lower impulses to the higher. A right ratio must be established between the various natural urges and the dictates of reason. This balancing of tendencies is achieved and maintained by the will, and the better trained the will, the better and more stable is that organization of powers which is manifested as character.

Strength of will is not achieved by hoping for it, nor is it obtained from the mere reading of books on will culture, no matter how alluringly those volumes may be advertised. That

type of writing may offer helpful suggestions but these are worthless unless they are put into actual practice. There is only one way of training the will, and that is by exercising it, and the exercise must be performed by the man himself. Will-training is self-training.

The Nature of Will-Training

It is not necessary to suppose that will power is actually increased by repeated activity as a muscle is made bigger and stronger by constant exercise. There is no conclusive evidence to show that any elementary psychic process is expanded by usage. Practice may lead to more effective methods of memorizing and fix a greater number of facts to recall, just as education should supply better modes of thinking and a larger mental content about which to think. But the memory, as a force, does not seem to be affected by exercise, nor is the thinking capacity itself changed by it.

It is the writer's opinion that will-training adds no new power to the will. It only directs the native powers a person already possesses so that they are applied more effectually.¹ The reason why the same man is a giant of determination with his business associates, while he is tossed like a feather in the wind by the whimsical demands of his own children, is not because he has a strong will in one set of conditions and a weak will in the other. At any time he has only one will, which is either strong or weak. His contradictory behavior is the effect of different attitudes of mind. If he were con-

¹As I conceive it, the case is not unlike that of a man who attempts to lift a huge stone with a crowbar. Unless his fulcrum is correctly placed his efforts will be fruitless. When he moves the fulcrum to the proper position, he raises the stone with ease. Yet his physical strength is not changed. He simply applies it more expeditiously. In much the same way will-training results either in a man's using the will power he has but was not exercising, or in his employing that power more effectually. So far as *performance* is concerned, he gives evidence of greater strength of will but it does not necessarily follow that his will power is actually increased. Practically, it makes little difference whether the force of will is really enlarged by exercise or whether the force remains the same and is only more effectively applied. In either case the end result of training would be better accomplishment, and that is what is desired. The *method* of training would be influenced by the view one holds in this matter. If the will power is quantitatively improved by using it, the good effect is obtained from mere exercise. If, however, training simply directs will energy along the right channels, then the process of "strengthening the will" reduces itself to the building up of motives.

vinced that firmness were equally valuable in both situations, he would display the same decisiveness in the home that he shows in the office.

The Role of Motives

When a man performs a voluntary act he does so because of a motive. He exerts himself in order to obtain some end that appeals to him as desirable. The amount of energy he expends in doing this and the quality of the persistence he displays in striving after a goal are proportionate to the value he attaches to that goal. A good that is only feebly desired inspires but a meager effort, whereas one that is eagerly ambitioned drives a man to the sustained activity and to the tenacity of purpose that stamp him as a hero. An essential step, then, in the process of will-training is the building up of motives, the setting of ideals and aims of whose value the individual is so thoroughly convinced that he will struggle to attain them.

Anything that a man envisages as a good may become for him a motive of conduct, and if it appears sufficiently attractive to him it may stimulate him to the most vigorous kind of action. A great criminal may strain after his unworthy goals with a pertinacity equal to that manifested by the saint who strives after his lofty ones. The will power the two display differs not in its strength but in its moral worth, and so will-training should not consist in simply building up convictions of values but in building up convictions of healthy and moral values. The object of training is not mere strength of will, it is strength well directed.

As a matter of fact, the values that the human being may convert into motives of conduct are almost infinitely varied and they are not all of equal dignity. Hence, there is need for some kind of hierarchy among them. Sensory values, such as the mere desire for pleasure, the craving for food and drink and sex gratification have a place as motives of human behavior, but if these longings become dominant forces in a man's life they cause him to sink down toward the level of the brute with whom he shares them. If such impulses are not to disgrace him, they must be regulated and controlled by

his rational will. Ambitions for success and honor and reputation are laudable in themselves and becoming to a human being, but they should not be supreme incentives of a man's conduct. They must be subordinated to the demands of justice and to the obligations imposed by God.

The aim of character training, therefore, should be to systematize motives of action so that the better ones stand higher in the series and exercise a profounder influence on conduct. Since objective values, however real they may be, affect a person's behavior only insofar as he is persuaded of their worth, the conviction of the relative importance of motives is fundamental to will-training. It should be driven home by precept, example, imitation, suggestion, and by every other legitimate means.

The Will is Trained by Willing

There is one further step in the formation of the will, and it is the most momentous of all — there must be exercise in actually trying to reach those values that are accepted as motives. The reason for this is not difficult to see. The conviction of the worth of a motive is an affair of the intellect. If the *will* is to be trained there must be practice for *it*. Hence, the individual must throw himself in to the task of living up to his ideals and of carrying out his plan of life. This is formal will-training. It is only by facing opposition repeatedly and energetically that a man forms the habit of persistence. He acquires constancy of purpose through the laboratory experience of curbing the native impulses that militate against his higher aspirations, and he achieves self-reliance by the successful coping with obstacles. It is by doing hard things that a person learns the difficult lesson of self-management, and that is the test of will power.

There are two reasons why the training of the will is particularly important during adolescence: first, a greater liberty of actions and more unruly propensities make self-restraint more necessary in the youth than in the child; second, the adolescent becomes capable of appreciating the higher values that should serve as motives in human conduct.

Our sense of values is determined by our experience. We

covet or shun situations or lines of action in accordance with the way our own personal contacts or our training have taught us to react to them. Hence, at different periods of life our estimates of values differ. New experiences cause us to substitute new values for old ones. Our desires change as our knowledge does.

Motives of Conduct in Childhood

The values of early life are concrete ones. The child experiences agreeable sensations from certain impressions. Others bring him discomfort or pain. He fails to separate his feelings from the objects that arouse them, and so the object itself becomes the focus of his desire or of his aversion. He learns to crave what has given him enjoyment or has ministered to his comfort. He shrinks from what has hurt him. Thus, candy becomes a goal for his striving; his parents, strangers, other children, situations in the home are occasions for releasing his energy or for restraining it. But the point is, that in the beginning the primary motives of conduct are the acquisition of pleasure and the avoidance of pain. This is a lowly motive, but a very fundamental one and, in varying degrees, it operates as a stimulus to action or as an inhibitor of it all through life.

Just because it is so deep-rooted in human nature and manifests itself so early, the desire for pleasure and the shrinking from pain should be enlisted as allies in child-training. The fact is that during the first years of life these are the only motives available to the child. He should be taught to associate inconvenience with actions that are undesirable, which is a rather roundabout way of saying that he should be punished in some way for wrong kinds of behavior. On the other hand, he should learn from experience that certain forms of conduct redound to his advantage. He should be rewarded for being good. When this method is applied wisely, the child is being trained to act reasonably before he is capable of reason. He is laying down habits which will make it easier for him to do what is right when he grows able to recognize it.

Expansion of Motives with Age

As he progresses in age, the child becomes acquainted with other joys besides those of sense. He learns new ways of finding happiness and these, in turn, become motives of conduct for him. By the time he reaches adolescence he has advanced to that stage of intellectual development where he can conceive those higher values that can be appreciated only by reason. Abstract ideals now appeal to him in a way they never did before. He can be taught to desire remote and distant ends and to make them the objects of his consistent striving.

It is the educator's task to arouse such ambitions in the adolescent's mind; to foster in him lofty ideals of conduct and to give him practice in bringing these incentives into line with his daily life. The more general these motives are, that is, the more actual situations of life they cover, the greater value they have. A strongly rooted desire for honesty in act and word and thought is a broader and a better stimulus than is the ambition to be honest only in deed.

Appreciation of Abstract Motives is a Gradual Process

It is not to be expected that the youth will suddenly and immediately become convinced of the worth of abstract ideals when he reaches puberty. He does not leap out of childhood into adolescence. He slips slowly from one stage into the other. Some of the interests of his boyhood accompany him as he passes on to youth. Sense pleasures continue to intrigue him; the longing for immediate and present enjoyments still bewitches him. But the significant fact from the viewpoint of training is this: he is not so preoccupied with concrete values as he was in childhood. He is capable of being weaned away from their previous attraction. If this weaning process is to be successful, it must be gradual. It is only step by step that the average youth can be brought to convert abstract values into motive forces in his life.

In early adolescence it is absolutely necessary that the aims proposed be precise and definite. It is neither practical nor very hopeful to assure the first-year high-school boy that he

must be diligent in school if he wishes to make a success of his later life, for he is still half child and a reputation on the playing field fascinates him more than does the prospect of eminence in some distant profession. If, however, he is spurred on to application by the hope of some quick reward — if, for instance, high academic standing is made a necessary condition for playing on the school team — he will probably concentrate on his classwork and by doing so will build habits of study that will aid him when his vision broadens and his ambitions become more worthy.

A distant goal that can be reached only by lengthy, persistent efforts may lose its motive force because an individual distrusts his own ability to continue striving for it. This feeling is likely to be particularly acute in the case of adolescents, for they have not yet learned stability of purpose. They are impatient of delay and inclined to become disheartened if success is slow in coming. The danger may be counteracted by setting closer goals to be gained one after another. The sense of achievement derived from conquering one difficulty gives youth courage for attempting greater triumphs and inspires him to work for successes that call for sustained endeavors.

The motive of conduct that is to be a stimulus to consistent effort must be possible of attainment. An impracticable end defeats its own purpose for it brings discouragement in its train and thus it kills enthusiasm instead of whetting it. Hence, the educator must set up aims that are within the grasp of those he hopes to train. He must temper them to the pupil's peculiar limitations and to the circumstances in which the student must strive to reach them.

Specific Motives Vary with Individuals

Not all motives are equally applicable to everyone because people differ widely in their capacities and because they should be trained to occupy different stations in life. It would be impracticable to imbue boys and girls with exactly the same ambitions, for the sexes are to be fitted for distinct kinds of future work. Identical standards of comfort should not be held up before the child of the laborer and the son of

the millionaire. The poor boy would be made discontented with his lot were he to ambition the luxuries already enjoyed by the wealthy one. Hence, in proposing specific motives to adolescents, those should be chosen which will best stimulate the individual to exert himself in the field for which his abilities and his opportunities fit him.

Still, though particular ideals and ambitions should vary with individuals and may be modified by experience in even the same individual, there are certain permanent values that should underlie the plan of every life. No matter in what sphere his future activities may lie, every adolescent, without exception, should be fired with the determination to save his soul; to be earnest in his job; to be honest, truthful, and loyal; to be above the ignoble, and faithful to his principles.

As has already been remarked, it is not enough to propose practical and worthy motives to the adolescent, no matter how glowingly they may be portrayed. He must become personally convinced of their value and then shape his conduct by them. Hence, he must be given practice in trying to reach the goals, the worth of which he acknowledges. The adolescent should be encouraged to form definite resolutions and to carry them into effect. He should be trained to make thoughtful judgments and to abide by them. He should be exercised in clinging to his purposes in the face of opposition. It is thus that he will learn not to be deterred by imaginary difficulties and the satisfaction he derives from actual accomplishment will reënforce the value of a motive that he may have accepted originally on the word of another.

Exercise in Self-Restraint

Every adolescent has the right to be given practice in self-denial, for he will be called upon to exercise it often and there is no more effective means of practising will power. Pain makes no natural appeal to a human being. On the contrary, it provokes a spontaneous recoil so that it is will power that holds a man to his course when his line of conduct results in personal suffering. That is why mortification trains the will. Its practice calls for strong volitional effort. Besides, the practice of virtue usually involves pain; hence, the ado-

lescent who willingly subjects himself to discomforts is gaining a double reward: he is learning the difficult and useful lesson of bearing hardships cheerfully, while at the same time he is hardening himself for future conflicts. The youth who deprives himself of some lawful satisfaction acquires strength and courage for resisting the enticement of forbidden pleasures. This is the principle underlying the practice of Christian asceticism. Its psychological value in the formation of character is proved by the countless heroes of determination it has produced.²

The free acceptance of inconveniences has further advantages. It convinces the individual that his sacrifices are not so painful as he may have anticipated (and this knowledge will be an encouragement to him in future trials). It lessens the number of his desires and by doing so it increases his prospect of happiness, for the happiest man is the one with the fewest unsatisfied desires. When a person has few longings he cannot have many that are frustrated.

The Training Value of Small Self-Denials

It is worth recalling that constancy of will in matters of even the greatest moment in life may be attained by practicing self-control and self-denial in little things. Hence, the routine tasks in school and the ordinary duties in the home afford splendid opportunities for will-training, and they should be utilized to the full. So simple a thing as the repressing of one's curiosity when someone enters the classroom door helps to build up habits of self-restraint. Obedience to school regulations and to parental commands fosters an at-

²James outlines the advantages of voluntary self-denial in his usual felicitous style: "*Keep the faculty of effort alive in you by a little gratuitous exercise every day.* That is, be systematically ascetic or heroic in little unnecessary points. Do every day or two something for no other reason than that you would rather not do it—so that when the hour of dire need draws nigh it may find you not unnerved and untrained to stand the test. Asceticism of this sort is like the insurance that a man pays on his house and goods. The tax does him no good at the time, and possibly may never bring him a return. But if the fire *does* come, his having paid it will be his salvation from ruin. So with the man who has daily inured himself to habits of concentrated attention, energetic volition, and self-denial in unnecessary things. He will stand like a tower when everything rocks around him, and when his softer fellow mortals are winnowed like chaff in the blast" (W. James, *Psychology*, Henry Holt & Company, New York, 1910, p. 149).

titude of submission to legitimate authority wherever it is found. Order and regularity, whether in work or in recreation, are among the most useful disciplinary agencies for youth because they accustom him to act according to a fixed plan instead of changing with the impulse of the moment. The adolescent who by persistent efforts has conquered a bad temper or a lazy temperament has not merely acquired a good disposition, such as others possess by nature; he has done far more—he has put forth voluntary endeavors; he has elicited countless will acts, and, we repeat, it is only by exercising the will that it can be formed. When training in small restraints extends over a period of years, it generates habits that will facilitate self-control after the pupils have passed out from under the guidance of the home and school.

The Right Use of the Will

The man who trains an impetuous colt does not try to break its spirit; he aims to teach the eager animal to use his fiery energies in serviceable ways. The same principle of training should be applied in the education of the human young. The object of will-culture is not to break the will but to mold it; to conserve its power while directing that power along the right channels. It is a grave injustice to rob a child of his initiative or to undermine his confidence in his own abilities, and it is wretched pedagogy as well. One of the most valuable natural possessions is a strong will. If it is being misused, the remedy is to keep the strength but redirect it. We should not forget that the delinquencies of one child may be as conclusive evidence of will power as are the virtues of another. I do not say that the wills of the two are equally good but that they are equally strong. The child whose powerful will is being exercised in evil-doing has been mis-trained. He needs corrective treatment. He must be given new motives and then encouraged to use his sturdy will and to make it even more vigorous by acting through those motives.

The difference between the "stubborn child" and the "strong-willed child" is sometimes one of subjective judgment. It is our feelings that prompt the distinction. The

strong-willed child is the one who is persistent in doing what we want him to do, while the stubborn one is obstinate in doing what he himself chooses. The problem is not that of crushing out his stubbornness but rather of teaching him when and how to use it. He should keep his tenacity of purpose, but he should be led to display his doggedness in striving after elevating objectives and in clinging to moral principles. The more headstrong he is in this kind of activity, the better man he is.

The aim of will-training should be to produce men and women who manage their lives on an intellectual basis, who maintain the right balance between their impulses and their reasons, who will not tolerate exaggerated doubts and unfounded hesitations but who go about their ordinary duties with decisiveness and consistency of purpose, who are not soft and languid but accustomed to make efforts and to continue them in the face of difficulties because they have formed the habit of refusing to admit defeat, who crush emotional outbursts and control the imagination so that they keep in touch with reality, who have definite principles and adhere to them, who have confidence in their own strength so that they are resolved to fight on to the bitter end.

It is true this ideal cannot be reached by all in its entirety, but it can be approached by more than actually attain it, and it should be. A well-formed will is the foundation for moral training. It is the mark or seal of character. It is the best protection against mental diseases. Its culture should hold the foremost place in adolescent development.



Chapter VII

ADOLESCENT INSTINCTS AND IMPULSES

There are certain innate tendencies in man which, in definite situations, incline him to think and feel and act in specific ways. These propensities are inherent to him. They flow from his very nature. In other words, they are not the results of experience or the effects of learning. They may be modified, as we shall see. Their expression may be prevented casually or consistently. Their energy may be diverted into channels it would not take if left to itself, but the original proclivity endures because it is founded in the essence of the being who possesses it.

Uniformity of impulse and of action is more evident in the case of animals than it is in man, for in the latter the natural tendencies are often obscured by training and custom. But even in the human being there are definite fundamental trends which enable us to predict with fair accuracy how people will behave in particular circumstances. Those impulses that guide animals, and to a lesser degree man, to specific goals, without planning on the part of the animal and frequently without its awareness of the aim of its striving, are called "instincts."

The Meaning of Instinct

The concept of the instincts has run a varied course in the history of psychology. There have been times when they were in lofty repute, when they were compassed with halos, when they were confidently expected to yield the final ex-

planation of all human and animal behavior. That was the period when it was fashionable to resort to the magic formula, "It is instinctive"—after all other interpretations of an activity had failed. But there has been a change of opinion. The instincts have fallen from their high estate. They are no longer unquestioningly acclaimed as the ultimate source of conduct. There are exceptions to this statement. McDougall, for example, makes the instincts the motive power of all thought and action; the driving forces of life and mind and will.¹ His view has been eagerly received by many sociologists. It is not so popular among psychologists. At the other extreme are those naïve persons, the Behaviorists. For them there are no such things as instincts, and the more outspoken of them admit this very frankly. In fact, they are violent in their denials. In between these two limits lies the opinion of the majority of psychologists. They do not attribute to the instincts the significance that McDougall accords them, but, on the other hand, they refuse to follow the lead of the Behaviorists in discarding them entirely.

It is true that many present-day psychologists reject the term *instinct*, but, while repudiating the word, they cling to the idea it embodies. They recognize that there are natural impulses in animals and in man which motivate much behavior, but they would prefer to have these impulses called by some other name. The reason for the impatience with the word *instinct* is the confusion that attaches to it not only in the popular mind but in psychological literature as well. The term is applied to operations that are not instinctive at all. It is used to designate conduct that has become habitual or automatic as a result of learning. To say that a man instinctively reached for the brake is to use terms loosely, for no man has an instinct to drive an automobile, hence he has no instinct to use its brake. It is incorrect to say that a person shrinks instinctively from a snake; such a fear is the fruit of education, it is not implanted by nature, and that is essential to the notion of an instinct. Every instinct must, by its definition, be an innate tendency. No impulse that is acquired by one's personal experience is an instinct.

¹W. McDougall, *An Introduction to Social Psychology*, Chap. II, London, 1908.

Instinctive Behavior

There is another reason why the whole idea of the instincts has become ambiguous. Some persist in regarding them as though they were mysterious entities; little hidden motors grinding out energy; buried forces that drive a person to act in predetermined ways, whether he wishes it or not.² This is a false notion. An instinct does not exist as such in the animal or in the human organism. It is not a thing in itself, it is an abstraction arrived at by a purely mental process. All that exists in the organism is the *tendency* to act, and we know of that tendency only through the act. We never see an instinct. The most we observe is instinctive behavior. That there is an antecedent disposition to elicit such behavior is a conclusion.

It is this natural propensity to behave in certain definite ways, and which is activated by a particular kind of internal or external stimulation, that is the instinct. The activity it motivates is objectively useful to the species and ordinarily to the individual also, although this latter is not invariably the case. The instincts are inborn; they are inherited; they are independent of learning. They are due to the particular kind of nervous structure the organism has, hence they are essentially the same within a species because all individuals in the species have the same type of nervous system. Usually, instinctive responses are executed with great precision on their first appearance, although they may be accidentally modified by practice. Little ducks are adept at balancing themselves in the water and floating on it immediately after leaving the eggs, but as their muscles develop they will swim farther and faster.

Flexibility of the Instinct

We have said that instinctive behavior is homogeneous within a species. This does not imply that natural impulses show no variations whatever. The uniformity of the instincts is neither so rigid nor so universal as was once supposed. The

²Psychoanalysts are the outstanding exponents of this view today, but it is not exclusive to them.

idea that they are persistent, almost unchangeable ways of action can no longer be held, for it is now commonly admitted that they may be profoundly modified. Swallows have instincts to build nests, but not in chimneys. They were building nests long before men were building chimneys. The truth is that instincts may be so changed by experience that it is exceedingly difficult, at times it is impossible, to ferret out the precise primitive impulse that underlies a particular bit of behavior.

It is this fact of the variations of instinctive action that accounts for the apparent absence of instincts in the higher animals. In them the instincts are incrustated with much learning and hence they do not stand out with the clarity they show, for example, in the insects — creatures that are capable of extraordinarily little training. And this same fact explains why man gives such slight evidence of clean-cut, instinctive behavior.

Instincts in Man

Man has been said to have fewer instincts than the animals on the supposition that since he had reason to guide his actions he had less need of those blind directive forces that steer the beast to its goal. It is true that man can and does shape his conduct on reasonable motives, that he can, or he should, control many of his instincts by his will. But, in reality, he has more instincts than an animal. They do not appear so palpably in him because they are overlaid by habits or repressed by custom or counteracted by ideals and influenced by a host of other factors, but the tendencies are present in man. That is evident from the fact that under the stress of great crises people fall back to instinctive types of behavior. Instincts are responsible either directly or indirectly for far more human activity than is sometimes supposed. That is why their training is important. They *can* be trained because they are modifiable. They can be controlled because they are not *necessary* responses to a given stimulation. If they could not be changed, or if their expression could not be suppressed, there could be no training of children, in the ordinary meaning of the term. The best we could do would

be to try to arrange the environment so that only such forces would play upon the child as would activate his most desirable tendencies.

In training children we are dealing with human beings. They have their natural impulses, to be sure, and they strongly incline to indulge those impulses, but they are not forced to do so. They must be taught to hold those tendencies in check. There are occasions when the natural animal proclivities must be restrained; they must always be directed by the higher human powers. We train a dog by balancing one of his impulses against another. We invoke his instinctive fear of pain in order to prevent him from following some other tendency which we find objectionable. The same method is serviceable in training young children to desirable forms of conduct. But in the case of the older child, and especially in the case of the adolescent, this type of training is far from ideal. It is not even adequate. It must be supplemented and, as far as may be, supplanted by an appeal to his reason and to his will. For he is not the slave of his impulses. He can appreciate higher motives of conduct; he need not be tossed about by his mere animal tendencies. He can shape his conduct by ideals and can resist the pull of his physical instincts through a sense of duty and responsibility.

The Maturing of Instincts

Not all the instincts manifest themselves immediately after birth. Some of them require a certain degree of bodily development for their exercise, and so their appearance is deferred until the organism is physically capable of performing them. An example of such a "delayed" instinct, that needs time to ripen, is sex. It is the only new instinct, in the strict sense of the term, that appears at adolescence. In the normal human being sex feelings and emotions do not arise spontaneously before puberty. It is true they may be artificially excited and, unfortunately, they sometimes are by accident or through the bad example of other children or by the vicious perversions of adults, and once the child has learned that he can derive this particular pleasure from his own body he may seek to repeat it. But this is an abnormal

condition. In the ordinary course of nature, sex is dormant until the physical development required for its proper use has been reached; that is in early adolescence, when the gonads become functional. It need scarcely be added that it is not advisable, even from a physical point of view, to indulge sex then, for the organism requires a good many years to attain to the stage of development when sex can be exercised to the advantage of its possessor or of the offspring.

We have said that sex is the only new instinct that appears at adolescence, but there is a change in many of the other impulses that have been manifest during childhood. Perhaps these are fundamentally instinctive, but we are not concerned here whether they are or not. The important fact for our present discussion is that the physical and mental development of adolescence produces modifications of some of the natural tendencies and these transformations are of a kind that have significance for training.

The Fundamental Human Instincts

Authors devote many pages to classifying the normal human impulses and to detailing the ways they differ from one another. Just how many instincts there are or how they are differentiated is debatable. For our purposes it will be sufficient to group the natural tendencies under three broad headings:

1. Those that have to do with self;
2. Those that have a relation to the group;
3. Those that look to the preservation of the race.

If we wish to call these impulses instincts, we may speak of them as the instinct of self-preservation, the social instinct, and the sex instinct.

As these dispositions manifest themselves in action, each one of them is a very complicated response, involving not only bodily activities but emotional and cognitional and volitional ones as well. Moreover, several tendencies may be operating simultaneously, so that a given bit of conduct may be motivated by several of the instincts. For example, all three of the above instincts may prompt the efforts of a young man who strives to impress the lady of his choice.

The Need for the Training of the Instincts

It is because of their influence on the essential problems of adolescence that a correct understanding of the normal impulses is of paramount importance. Those who are guiding the young should be acquainted with the material with which they are working and should clearly envisage the ultimate form into which they ought to mold it. The material is the adolescent himself, with all his natural tendencies and powers. The goal of his training is to fit him to take his place in an adult world. This is the essential problem of adolescence—to learn to play one's part as a mature man or woman on the testing field of life. Solving that problem involves far more than the acquiring of various mechanical skills or than the attainment of the knowledge that is required for business success. These things are useful and necessary, but they are not enough. From the viewpoint of adolescent training, such accomplishments are secondary, for neither knowledge nor ability in themselves are guarantees of achievement. Either or both of them are likely to be sterile unless they rest upon a healthy estimate of oneself and a wholesome attitude toward others. Without these qualities, a person may find that his learning and opportunities and even his capacities are of little avail. With them, he is able to obtain the external acquirements that success demands. He usually will.

Self-Realization — the Goal of Adolescent Training

The primary education of the adolescent, therefore, reduces itself, in the last analysis, to helping him to realize himself and to make, gracefully and effectively, such social contacts as his particular lot in life entails. We are speaking here of his secular education. We shall treat of his moral training in a later chapter.

It is precisely in this task of fitting youth for coping with his personal difficulties that our educational systems are wanting today. Too little attention is given to the training of those subtle emotional factors that very often spell the difference between victory and defeat in life's struggle. Our

high schools concentrate their energies in turning out stenographers and mechanics, or in giving the information that is needed by engineers, or by potential doctors of philosophy. The emotional equipment of the students is too frequently left to chance or to the good offices of a wise and benign nature. We can, it is true, trust nature for a great deal. In fact, its promptings are sometimes sufficient to counteract the mistakes of educators, but we cannot, or at least we should not leave everything to nature. If our human life today were as stereotyped and as simple as a bee's or a bushman's, we might rely on natural instincts to carry children through to a well-balanced manhood or womanhood. But in a complex civilization like ours, where countless artificialities make adjustment difficult, there is an imperative need for wise outside direction.

It cannot be repeated too often that such guidance should be an aid to nature and not an obstacle to her. We should follow her lead, utilizing those tendencies that result from normal development, fostering the impulses whose exercise will be beneficial to the adolescent both now and later — teaching him to control those whose indulgence would harm him. This principle suggests the attitude and the method which should guide those who train adolescents.

The basic striving of the adolescent is to find himself as a complete individual, but since he is a social being, who has lived his whole previous life in contact with others and who is destined to live so to the end, his idea of himself as an individual necessarily develops step by step with his notion of himself in relation to his fellows. Hence, these two concepts are inextricably interwoven, but for purposes of convenience, we shall consider their development separately.

The Development of the Consciousness of Self

The process of realizing oneself as a distinct person is a lengthy one and it is a very gradual growth. When the child is born he cannot appreciate that he is different from the world around him. In fact, he does not know that there is an outside world. Such little consciousness as he has is made

up entirely of the few simple sense impressions he receives. It requires time and experience for him to learn that they are caused by some agent distinct from himself. But gradually he does come to realize that the objects in his vicinity and the persons who pass in and out of his consciousness are not part of himself. At first he grasps this truth very imperfectly. He continues for a time to speak of himself in the third person. He refers to himself by his own name, as he hears others doing. He identifies himself with his toys, or with the postman, and with those whom he knows best or like whom he would wish to be. Finally, the fact of his own distinct personality breaks in on him. He is still identified, in a way, with his parents. He looks to them for shelter and protection and guidance. Their authority determines his conduct and sets his enjoyments and, to an extent, decides his thoughts. Until this dependence is broken, the individual remains a child, no matter what his age may be. And it is this final step that should be taken by the adolescent. Nature impels him to pass on to that stage of development where he will regard himself as a complete individual, with the ability to carry on by himself and with the freedom to shape his own course.

The Adolescent's Longing for Self-Assertion

The youth is acutely conscious of the impulse to be himself and intensely desirous of following it. His attitude should be sympathized with by those who deal with him. He is not yet an adult, but he wishes to be, and he is likely to be irritated and disheartened if his years or his ability are underrated. It is bad policy to refer to adolescent boys or girls as children. To treat them as such is to challenge their resentment. The adult who understands adolescent nature will accept these boys and girls as potential equals. By doing so he will keep their confidence and enlist their coöperation. They are flattered by his appraisal and they become responsive to his guidance. We do not influence anyone by antagonizing him. Those who discount the adolescent's opinions or scout his suggestions or minimize his worth or his personality will

help him very scantily. The truth is they usually harm him grievously. Their attitude provokes him to rebellion or it produces the more dangerous effect of robbing him permanently of his self-confidence.

The adolescent's progress in self-realization affords splendid opportunities for his training. It gives rise to new and wider ambitions. Hitherto, he has recognized himself as distinct from his environment, but his attitude toward that environment was that of a child. He was interested in people for what they would do for him, and in the world for what he could get out of it. Now he has moments when he feels that he has something to give to others, and he craves to give it. He should be encouraged in that attitude, stimulated to aspire after what is worthy and to make consistent efforts in attaining it.

His increased physical and mental capacities prompt the adolescent to exercise his own initiative. He should be given opportunities of doing so by working out his own problems, meeting his own difficulties squarely and trying to conquer them, originating some of his own activities and carrying them through to their completion. All this, of course, must be under direction, but the more unobtrusive the supervision is the more effective it will be.

The realization of oneself as a distinct personality arouses a feeling of self-respect and so the adolescent's personal pride is intensified. This appears in his speech and in his demeanor. He gives increased care to his dress, not only because he seeks the approval of others, but, also, because he feels that he owes attention to himself. The flare that some adolescent boys show for disreputable clothes is in reality an outgrowth of their sense of independence. They are still half children, and this is their childish way of proving that they are above public opinion. Pride in his powers leads the adolescent to a feeling of self-confidence. The instinct of display is strong and this, coupled with the adolescent's absence of fear and his love for thrills and excitement, leads to deeds of daring. Athletic contests and competition of all sorts appeal to youth because they offer opportunities of self-display

and self-assertion. War attracts him by its glamour and its promise of adventure and because the impulses of loyalty and self-sacrifice are powerful at this time. Because the adolescent is so wistful of the good opinion of his equals he is inclined to be particularly sensitive to anything that may cause him to appear inferior in their eyes. Shabby clothes are a source of acute humiliation to adolescent girls and even to many adolescent boys. The feeling that they are not dressed as well as their associates causes much personal suffering. It often leads to an unhealthy self-consciousness and to the avoidance of social intercourse. The desire for finery is occasionally responsible for adolescent delinquencies. A musical education is undoubtedly of greater and more permanent value than a good wardrobe, but not all young people are prepared to admit that fact. Parents do well in trying to enable their youthful sons and daughters to dress neatly. Extravagance is to be discountenanced. Boys and girls should be discouraged from the ambition to move in social circles which are beyond their financial means but they should, if possible, be given clothes that are not inferior to the average of their companions.

When it is possible the adolescent should be permitted the use of a reasonable amount of spending money. Parents who can afford to do so might give their boys and girls a moderate allowance as a free gift, but it is preferable to have the adolescent do something to earn his own money. If he has to work for a dollar he comes to appreciate its value and is not so likely to squander it. Boys and girls are harmed by being supplied with money too easily or too liberally. They fail to cultivate habits of economy and such habits are always desirable. In the case of many people they are an absolute necessity.

The instinct of self-assertion often manifests itself in youth as an impatience with existing conditions. The normal adolescent is an incipient reformer. He is intolerant of the staidness of adults; persuaded of the necessity of changing the established order, and confident of his ability to improve it. This makes him a ready convert to revolutionary movements

and he brings to them the enthusiasm and the lack of balance which are characteristic of so much of his behavior.

Directing the Impulse of Self-Assertion

All the traits that flow from the adolescent's craving for self-assertion may be abused or they may be employed in training youth to its lasting advantage. His desire to be a man and to have others consider him so, externalizes itself in many forms. Some of them are ludicrous; others are irritating; and not a few of them are dangerous. But the point to be remembered is this: whatever shape that desire assumes, it is actuated by an impulse of nature. Hence, there is little to be gained by simply opposing it. On the contrary, there is much to be lost. Tendencies that are grounded in nature cannot be combated very successfully, nor is it advisable that they should be crushed. They are streams that run strong and deep. When the energy they generate is well directed it becomes a source of power. Unwise attempts to dam it may result in devastation.

The job of the parent and of the teacher and of all those to whom youth has a right to look for guidance, is to show him how to direct the natural impulse of self-assertion into safe channels. He must be taught that there are worthy ways of self-expression; that a healthy personal pride is an antidote to the mean and the base; that life bristles with countless opportunities for that fine kind of daring that raises a man above human respect; that the world always has need of men and women of initiative and loyalty, provided they initiate uplifting movements and cling to noble loyalties.

It is not enough to tell this occasionally to thoughtless boys and girls. It must be kept before their eyes continually and in concrete ways. History and literature should be drafted to furnish examples of men and women who have realized themselves in such a manner that they have benefited their fellows while they perfected themselves. Adolescents are hero worshipers. They should be given worthy heroes and heroines to imitate. The adage, "Actions speak louder than words," expresses a universal truth. The instructions of parents and teachers will be futile if the adolescent

sees that they are not reduced to practice in the lives of the instructors. The business of training youth puts a heavy responsibility upon its educators.

Psychological Weaning

One of the outstanding traits of the adolescent is his desire for independence. This is probably the greatest single factor of trouble between parents and children, as it is the source of enormous misunderstanding and conflict between pupils and teachers. The longing for self-assertion is a normal impulse of youth, and, like every natural tendency, it affects its possessor according to the way he uses it. It may become a stimulus to earnest, persistent effort, to a wholesome independence of thought and action, to leadership, to material and moral success in life. But, on the other hand, it may degenerate into an impatience of all restraint and a rebellion against authority. A large part of the problem of training youth reduces itself to teaching the right use of the impulse to independence.

This manifestation of the impulse of self-assertion is not unique to adolescents. It is displayed in early childhood. It persists into maturity. But it is more apparent in the adolescent than it is in the child, and, as a rule, it is less controlled than it is in an adult. In itself it is a healthy tendency, although the forms in which it manifests itself are often far from healthy.

One of the major problems of adolescence is breaking away from his dependence upon others or, as Williams puts it, "the emancipation from the home."³ It is not a question of his leaving home or of shaking off all parental authority, but it is, most emphatically, a question of his becoming psychologically free from the bonds of childhood—whether those bonds take the form of puerile fears, or undue dominance by his parents, or a childish dependence upon them. Any one of these attitudes is harmful for an adult. They are handicaps against success in life for they unfit an individual for living happily with grown men and women.

³Frankwood E. Williams, M.D., *Adolescence, Studies in Mental Hygiene*, see Part II, Chap. 3, Farrar and Rinehart, New York, 1930.

Loving, but Foolish Parents

Parents often make mistakes in their reactions to this tendency toward freedom when it appears in their developing boys and girls. They are alarmed and bewildered at the unexpected changes in behavior they observe; they feel that they have ceased to know their own children. And surely they have reason for anxiety. Overnight the obedient, docile child may become the unmanageable adolescent. He scoffs at advice; he ridicules the supposed wisdom of his elders; he feels, and sometimes declares, that his parents are "old fogies" who have stood still while the world moved forward and who are, consequently, unable to appreciate his difficulties or to counsel him intelligently. He despises demonstrations of affection as childish or "sissified"; he may cease to confide in his parents as he did before; he seeks his companionship and his amusements away from home and often in very dangerous surroundings. All this is disheartening indeed but, in reality, the general tendency that underlies such behavior is good. The adolescent's conduct is a proof that he is striving to become independent. It is his stumbling, awkward way of thinking and acting as he believes a man should.

Many parents, and some teachers, too, react unwisely to the adolescent's efforts at self-expression and self-assertion. They try to make discipline stricter than it was in childhood and the result is almost uniformly bad. As has been said, we have little success in fighting normal tendencies. They clamor for an outlet, and if they are denied all expression they give rise to broodings and resentment and rebellion, or, like steam under pressure, they break loose in many harmful ways. If the parents are successful in opposing the youth's attempts to be independent, he is likely to be robbed of the self-confidence he must have if he is to take his place effectively in a world where self-reliance is a necessary condition of success and happiness. Thwarting the impulse for freedom too often produces people who are always looking for someone to lean upon — people who never grow up. It is sad to see how many men and women lead futile, lonely,

bitter lives when the parents on whom they have been trained to lean are taken away by death.

Foster a Reasonable Obedience

It is intelligible that parents should be reluctant to have their children leave them, and we may sympathize with that attitude. But when that feeling is reduced to action, when parents try to keep their children dependent, they become guilty of a grave injustice.

I hope that I shall not be misunderstood. I am not advocating suspension of the authority of the parent nor a rejection of obedience on the part of the child. It would be foolish to suppose that the adolescent's judgment is never to be questioned or his will crossed, for his judgment is unformed and his will is undisciplined and he is guilty of an enormous amount of senseless behavior. Obedience is more necessary for him now than it was before or than it will ever be again, but it should be a *reasonable* obedience, not one of simple coercion. Show the adolescent that there is a right kind of independence, a worthy kind that is deserving of every effort he can make for it, one that only a man can exercise. Let him see that there is a freedom that puts one above being led around by others, that prompts him to adhere to his principles and to strive for his ideals, no matter what others may think or say. Get him to recognize that obedience to lawful authority, whether it is that of the state, of parents or of God, is a virtue of which a man can well be proud. Appeal to his reason. He is capable of understanding reasonable motives. He is flattered when they are given to him. There are times when the parent must insist on his children's obedience, but he should first make the experiment of trying to get them to see that his way is the right way. When that method fails, he can invoke force.

The above principles apply in the home. They are equally pertinent in the discipline of the school. Much of the trouble that adolescents cause their teachers can be traced to the conviction they have that they are "being treated as kids." They resent this keenly and they rebel against it.

A principle of training which is universally applicable and

which should never be forgotten is this: if you wish an individual to stop doing something, get him to do something else. If the adolescent's way of exercising this initiative and self-assertion is unhealthy, give him opportunities to practise them wholesomely. He must learn to stand on his own feet, to walk his own way through life and though there are dangers attendant on this learning process, there are greater dangers hanging over him if he never learns to walk at all.

Foretell the Difficulties of Adolescence

Youth's desire for self-realization makes the early years of adolescence a difficult time for parents and adolescents alike. It will be met successfully by those parents who have kept the confidence of their children so that the latter will recognize before it is too late that their parents' love and experience is their best protection. The difficulties that arise from the youth's craving for independence are best solved before they ever occur. If parents allow a child of 6 years to follow his own sweet will, they should not be surprised if he refuses to conform to theirs when he is 16. The child who has been trained to obedience by parents who are consistent in their demands and reasonable in their exactions will continue to be directed by them when his impulse for independent action begins to assert itself and his broadened interests tempt him to a larger freedom. Under their skillful guidance, his instinct for self-assertion will be the boon that nature intends it to be — a stimulus to overcome obstacles, an incentive to accomplishment and to mastery.



Chapter VIII

THE SOCIAL TENDENCIES OF ADOLESCENCE

As was remarked in the preceding chapter, the instincts that center about the ego develop in a social setting, hence they are modified by the impulses that have reference to the group. And the reaction is mutual. The attitude one has toward society and toward the individuals who compose it is determined by the views one entertains of himself. The spirit of individualism never quite disappears, nor ought it to disappear, but its relative importance changes at different periods of life. In the early years of childhood this spirit predominates, but gradually it yields to the instinctive tendencies and impulses which we call social. The individual shows a willingness to subordinate himself and his desires, at least occasionally, to the demands of the group. In other words, his social instincts exert a deeper influence on his attitudes and his conduct than they did before.

What Are Social Instincts?

By the "social instincts" we mean those natural tendencies that prompt a person to seek the companionship of others, and to measure up to certain standards which society imposes. The forms in which this disposition is manifested are largely shaped by customs and by traditions, hence they differ among various peoples and at different epochs. In practice, it may be impossible to decide to what extent nature is responsible for certain social usages and what part of them is due to nurture, but it is clear that human beings

have the natural impulse to congregate into groups. Both history and personal experience prove that man is a social animal.

And yet, although the instinct to live in families and to associate in larger groups is inherent in man, it does not appear full-blown at the very beginning. Years are required for its development to the point where the rights and conveniences of others become potent influences in shaping the individual's conduct, and their good or bad opinions become motives of his behavior.

Socialization of the Child

The very young child has social instincts, but they are latent. He is only potentially a social being. He is egotistical, willful, self-interested, and unsympathetic, and these traits are well adapted to his condition of dependence. But, since he is to live his life among others, he must learn unselfishness; he must come to realize that life is an affair of give and take; that if he wishes others to make concessions to him he must make allowances for them. He must become practically convinced that he cannot always have his own way, if his existence is to be peaceful and happy. This is a painful lesson and it is learned slowly. By some people it is never learned, and so we have among us those childish adults whose self-instincts are overdeveloped at the expense of their social impulses and who, in consequence, are continually at odds with themselves and with others.

Normally the child, who has not been spoiled by foolish adults, gradually comes to realize the need and the value of coöperation with others. He seeks the protection of his elders in times of danger; he shows a desire for the companionship of other children. But at first this is a selfish desire. He follows it for his own personal advantage. He plays games for what he can get out of them. If they do not go to his liking he will take his toys and leave. He may not get far away; he will probably linger on the fringe of the crowd and gradually edge his way into it again. Yet his motive for returning is not to add to the pleasure of his playmates; it is to seek his own enjoyment.

The "Gang Age"

As he passes on into the preadolescent stage, he becomes more highly socialized. Now he plays games that involve teamwork and he will submit himself, more or less gracefully, to the will of the group. He will consent to play an unimportant position, that the game may go on. For five or six years, beginning roughly at the age of ten, the child lives in what has been appropriately called the "gang age" — when his interests are shifted from the home and its immediate surroundings to a crowd of approximately his own age with whom he herds. The gang spirit is more apparent in the case of boys, because their activities are of a more sensational kind; but girls, too, exhibit a similar natural tendency for forming unified groups.

The gang age is a most interesting period of life and it is vastly important, for it is during it that large steps are taken in the process of socialization. The period is characterized by an intense spirit of loyalty to the group and to its purposes, so that the gang's opinions decide the activities and, to a considerable extent, shape the morality of its members. A good gang is a powerful influence for good in the life of a boy. A bad gang may work havoc in him, just as it does in the neighborhood.

As has been said, this gang spirit appears before the onset of puberty and, therefore, the social instinct has reached a fair stage of development before adolescence. Still, it is in the early years of adolescence that the social impulses unfold to the extent that they dominate the personality. It is then that the desire for the approval of others and the fear of their scorn becomes one of the mightiest forces affecting the adolescent.

Forms of the Social Impulse

For purposes of convenience, we might list the ways the social instinct manifests itself under four headings:

1. The impulse to seek the companionship of others, which is often referred to as the gregarious instinct.

2. The tendency to please or flatter others, which may be called the love of approval.

3. The inclination to feel as others do, or social sympathy.

4. The willingness or the desire to work with others for the common good, which is altruism.

All these tendencies are present to a marked degree in the adolescent and they must be taken into account in his training.

The Tendency toward Companionship

The gregarious instinct does not fade out with the passing of adolescence. It continues on into maturity and deeply influences the lives of most adults. The tendency to be affiliated with others is evidenced by the very common ambition to be identified with some sort of group, whether it takes the form of a strictly social gathering, or a bridge club, or a fraternal organization. That the motive for joining and for maintaining membership in such associations is at least partly social is apparent from the fact that these societies languish when they fail to satisfy the craving for agreeable companionship.

The strength of the gregarious instinct, like that of any other, varies with individuals. Some people are unhappy and restless if they are left alone; others can endure themselves for a reasonable length of time, but it is the rare person who can live contentedly as a recluse; it is the abnormal one who deliberately shuns social relations. The vigor of the impulse for human companionship is revealed by the effects of solitary confinement. This is one of the severest of punishments. Fear of this type of chastisement is sometimes effective with hardened criminals when all other forms of discipline fail; endurance of it has often resulted in insanity.

Adolescents have a powerful innate tendency for some sort of social organization. They manifest it by their eagerness for forming societies and clubs of the most variegated kinds, and by the enthusiasm they display in their affiliations. It is amusing to hear the awed tones with which the newly initiated high-school boy refers to his "fraternity brothers." He seems to have a greater affection for them than he has

for his own brothers by blood. He is certainly far more influenced by their opinions.

Building on the Social Impulse

There are always certain boys and girls with the ability for leadership, who find it easy to throw together some sort of association. They are aided in doing so by the fact that the gang spirit still persists. It is amplified in scope; it tends to assume more definite forms and it strives for more precise ends than it did in the earlier years, but its motive force has not changed, and it still inclines strongly to express itself. This natural disposition to function as a group should be utilized. If it is unheeded by educators, it may degenerate into abuses of many kinds, whereas it affords excellent opportunities for training when it is regulated. It is a natural aid in stimulating to habits of coöperation. It prompts to the spirit of loyalty. It may even be turned to advantage in intellectual accomplishment. Many an indolent boy has been converted from indifference to vigorous and sustained effort by pride in his organization.

Leadership is a quality that is at a premium in anyone and at all times, and the way to develop leadership is by giving opportunities for leading. We learn to do a thing by doing it. Leaders will appear — that is a truth that we cannot afford to ignore. If they are self-appointed and undirected, there is no telling whither they will lead. There must be training in sane leadership, and adolescence is the time to give it. To prohibit group action altogether is generally futile. The ideal is so to regulate the social activities of youth that they will aid in his well-rounded development.

The Effective Guidance of Youth

Not everyone is fitted to guide the adolescent's impulse for organized effort into the right channels. The person who directs this tendency well must have sympathy with youth and be patient with its mistakes. He must be able to identify himself with the group without the appearance of condescension. He must enter into the enthusiasms of adolescents without losing his own self-possession, and he must

be able to temper their eagerness without crushing it. He should have an interest in the young and in what appeals to them; tact to meet the problems that arise; vision to see boys and girls as future men and women, who are to be trained to morality and efficiency. The leader who possesses these qualities will win the adolescents' confidence and maintain it. He will inspire them to seek his advice voluntarily, and gladly to submit the affairs of their association to his guidance.

Character of Adolescent Organizations

The precise forms that group activities should take depend upon many factors. Circumstances must determine just what particular types of concerted action are most suitable and practical for a given set of adolescents. Still, whatever its specific nature may be, every organization should aim at some definite and deserving end. Otherwise respect for the society and interest in its operations are very likely to be lost. Moreover, the organization should stand for some tangible advantage, since part of its function should be to teach the valuable lesson that it is possible to enjoy oneself while doing something worth while. The schools furnish opportunities for learning this lesson since literary, scientific, history, and reading clubs, dramatic and debating societies are fitted, of their nature, to meet the adolescent's craving for some kind of organized effort. When boys and girls are provided with satisfying group activities in the school they will not be so tempted to seek them elsewhere and under no supervision.

The ordinary extracurricular activities of the high school should make a spontaneous appeal to adolescents since they offer occasions for the functioning of the normal instincts of self-assertion, initiative, and originality and, besides, they provide opportunities for making social contacts with one's equals. The truth is, however that school organizations are not always attractive to youth. On the contrary, all too often they are regarded as necessary evils, to be suffered when they cannot be evaded. If these associations are looked upon as just another phase of the plague of school, it is because they

are conducted in the wrong way. They are dragged down by the drudgery and the routine methods of the classroom, or they limp along according to some stereotyped scheme which stunts initiative and kills originality. Many an extra-curricular enterprise fails because it is dominated too much by its adviser.

The Value of Self-Government

The ideal condition is to allow the students to conduct their own organizations as much as possible. When they come to feel that its success and reputation is their responsibility, that it is *their* society, their pride will stimulate them to work for its advancement. Of course there must be discipline, and the organization should profit by the adviser's knowledge and experience. But the skillful director will keep himself in the background as much as possible. He will allow the members to have a share in planning the activities of their society; he will let the officers make the decisions and abide by their consequences. He will even permit the students to make mistakes, provided they are not of too serious a nature, because they will learn forethought and prudence from their errors. This kind of direction will encourage the members of the group to seek counsel and advice from their adviser, while at the same time it is training them to a sense of responsibility.

The Sodality: a Training for Leadership

There is one organization in Catholic schools which is not found elsewhere. It is the Sodality of the Blessed Virgin. It offers opportunity for a kind of social action which is eminently desirable; it trains to the highest of all loyalties, that, namely, to God and to His Blessed Mother. That the Sodality has not always realized these aims must, unfortunately, be admitted, but the fault does not lie with it — it is to be sought in the manner in which it is directed. We shall look in vain for ardor in the weekly Sodality meetings if they consist merely in the tedious, monotonous recital of the Little Office, for there is nothing that the adolescent detests quite so much as tedium. An occasional director may

stimulate eagerness in boys and girls by the excellence of his talks, but, if the Sodality is to produce the fruits of which it is capable, its members must be made to feel that it is *their* Sodality; that they cannot rest satisfied with being simply passive hearers of the word, but they must be vigorously active doers.

It is because of his knowledge of adolescent nature that the Reverend Daniel A. Lord, S.J., has fired the minds of thousands of American boys and girls with enthusiasm for the Sodality. He has given them things to do. He has convinced them that they, as Sodalists, have something to offer toward the well-being of religion; that they can and they should help the Church in her mission of saving souls. In doing that, he has turned the Sodality into a marvelously active movement among the youth of the land. He has appealed to their instinctive sense of loyalty and to their natural impulse for service. They have responded with the characteristic enthusiasm of youth, and anyone who has ever attended the annual national meetings of the Sodality is astounded at seeing thousands of boys and girls of high-school and college age gathered together from every part of the United States, following the discussions with the closest attention, while scores fight for recognition on the floor that they may give expression to their ideas on the most elevating, and often enough, on some rather recondite questions of religion. The Sodality is satisfying the normal tendency for group activity of countless boys and girls while, at the same time, it is building up their characters and refining their lives. Through it they are drawn closer to God and to the Blessed Virgin; habits of frequent Communion, of purity of thought and word are laid down in the impressionable period of adolescence. In a vast number of cases those habits will persist in later life. They will protect the boys and girls long after they have gone out from school. And, moreover, the members of the Sodality are learning to translate their religion into deeds; they are making their Catholicity a practical force in their lives. The success of the Sodality movement is a striking example of what can be done by building wisely on youth's natural inclination for

coöperative action. What has been done with it can be done with other organizations which, if correctly directed, will bring out the best that is in the adolescent.

Fraternities and Sororities

In a discussion of the tendency toward group solidarity, a word on fraternities and sororities may not be out of place. There are differences of opinion on their value, but my own personal view is that there is no excuse for fraternities or sororities in the high school. The one exception I should make would be for an honor organization in which membership is controlled by the faculty and is awarded exclusively on the basis of scholarship. Fraternities of other kinds have, to my mind, no advantages to justify their existence. They have many dangers that argue for their extinction. They do not always make for snobbishness, it is true, but they are a constant threat to the discipline of a school. A perverted sense of loyalty leads to dishonesty in work and to a harmful covering up of one's fellow members. Experience has shown that occasionally the gravest immoralities result from the attempts of high-school boys and girls to ape what they imagine is *à la mode* in college fraternities and sororities. If both kinds of associations were rigorously excluded from the secondary schools, the institutions would profit and adolescents would be far better off.

The Craving for Social Approval

The second important way that the social instinct manifests itself is by the desire for the approval of others. There is no more potent force, for good or for evil, in the life of youth. Many an adolescent is more effectively deterred from immoral conduct by being told that his actions are foolish than he would be if he were assured that they were sinful. The average adolescent boy or girl recoils in dread from the thought of being considered "out of date" or "old-fashioned" or "behind the times." This is a dangerous attitude for the youth, and it makes his direction difficult, for what is "modern" is not always moral.

Everyone is drawn by the companionship of those who

have interests and viewpoints that are similar to his own, so it is not surprising that adolescents are attracted by those of their own age. And it is the good will and esteem of his companions that the adolescent craves. That is one reason why he disregards the prudent advice of his parents. It runs counter to the impetuous, foolish ideas of his crowd. He is likely to look upon his parents as "old-fashioned." He may maintain that they have stood still while the world has moved forward and, consequently, they can neither understand his viewpoint nor sympathize with it. This attitude is naturally irritating to parents, but they should be careful in the way they react to it. It is their duty to watch over the companionship of their developing boys and girls, precisely because their children's lives are so profoundly influenced by those with whom they consort. But it is a mistake to try to cut those children off from evil associates without supplying other good ones in their stead. Parents should encourage their children to bring their friends to the home, for they are thus enabled to study the acquaintances of their boys and girls and to pass intelligent judgment on their fitness. When the right kinds of companions are made welcome in the home, the adolescent is likely to bring them there. He is less tempted to carry on his friendships beyond the supervision of his parents. If the adolescent is to develop normally, he must associate with his equals. If he is to develop morally, those associates must be virtuous. Parents who are indifferent about their children's companions are grievously delinquent in their duty.

The Influence of Literature

It is not only personal contacts that set the social standards of adolescent conduct. Youth longs to measure up to public opinion as he sees it depicted in his reading and in his entertainments. The kind of literature that ridicules marriage, that exalts easy sex relations, that decries the need of religion, is deadly to untold numbers of adolescents. They imagine that these opinions are "scientific" and to be unscientific is to be hopelessly out of date. Hence, there is a crying need to watch the reading in which they indulge.

The Effect of Motion Pictures

The greatest single factor for molding public opinion today is the motion picture. The publicity the pictures receive, the way they are patronized, the fact that they require no thought on the part of the beholders and that the majority of people are visual-minded — impressed by what they *see* — all these elements coöperate to make the motion picture the greatest potential agent for good or evil. It is the deplorable fact that it has been enlisted more frequently in the cause of evil than it has been in that of the good. Considering the rate at which the films are turned out at present, it is utopian to expect that any high percentage of them should be artistic. We must be reconciled to the stupid and to the hideous, but we need not and we should not tolerate the immoral. The brainless shows which, through want of thought or of plot or of beauty, substitute the morbid and the criminal and the indecent, are a positive menace to the welfare of society, for the moral tone of society is determined by the ideals of its members and many of the pictures on the screen at present, and for some time past, are of a nature to lower the ideals of our people. That is especially true in the case of the adolescent. He has not yet solidified his standards of conduct by long practice. He is tremendously moved by the example of others, and he is a hero worshiper. Some of the heroes and heroines of the screen are not fit models to be set before our youth. They fly in the face of the ordinary decent conventions. Often they seem to imagine that they are above God's ten commandments. And there is no secret made about this. On the contrary, the scandal of their private lives is spread over the front pages of newspapers; it is capitalized by managers as means of advertising. The names of screen stars are blazoned on the entrances of theaters; their salaries are reputed as fabulous; they are admired and courted and envied.

To the thoughtless adolescent, the motion-picture people easily come to be regarded as the paragons of success. He is moved by the glamour that is artificially created and thrown around the whole movie world. He is fired with ambition to

shape his life on that of his film favorite. The American motion pictures, and their foreign imitators, have set a false standard of values socially, economically, and morally. Many a girl has wrecked her life in her effort to emulate some simpering movie actress, and unnumbered others, children and adults, have had their ideals distorted by the cheap and tawdry kinds of entertainment that is furnished by the motion-picture industry. There are honorable exceptions, of course, among the actors and actresses but *their* private lives are not given the publicity that comes to their erring co-workers. It is not the man who keeps the law who gets his name in the papers; it is the one who breaks it. Virtue is not so sensational as vice, nor does it make such good advertising.

The themes of many of the shows are not calculated to raise the moral standards of our young people. When they see vice made attractive, they are very likely to lose their horror of it. Many of the pictures arouse and intensify adolescent impulses which are troublesome enough in the most favorable circumstances. The impatience of restraint, of which we spoke in the last chapter, is not minimized by the kind of pictures that have become the vogue lately, nor is civil obedience improved by them. When lawlessness is glorified, when successful disrespect for authority is kept constantly before the attention of the young, the effect must necessarily be bad. We have noticed no crusade against organized crime as a result of the gang pictures, but we have heard, all around us, the phraseology of the gangsters appropriated by young and old alike. When films like these affect the language of those who see them there is reason to fear that they color the beholder's thoughts, also. If they do, they shape his ideas and influence his conduct.¹

¹Opposition to the type of motion picture that represents organized crime or that specializes in sex themes is steadily growing. Consult the Hoover Report on the Movies. Recently the Catholic Hierarchy has launched a concerted movement against immoral shows. The crusade against demoralizing films will be unsuccessful unless it is backed by the practical coöperation of the people. Adults must bear the brunt of the war on harmful pictures. Still the aid of adolescent boys and girls can be enlisted as has been proved by actual experience. Under the inspiration of the Sodality movement large groups of Catholic students of both high schools and colleges have banned the kinds of motion pictures that undermine respect for purity.

The Responsibility of Adults

It is well to face facts. Unless we realize a danger, we make no provision against it. Parents and all those who are interested in the young should bend every effort to bring about a changed social consciousness in regard to the motion pictures. They should try to dissuade the young from attending shows that would give them false social ideals, and that means that they must not patronize such shows themselves, otherwise their acts will neutralize their instructions. The argument that a picture is all right for adults is worse than useless with an adolescent. It is a stimulus for him to see the film, for adolescents believe that they are adults and they want to enjoy adult experiences. If the adolescent sees adults whom he admires, whose judgment he respects and whose good opinion he craves, absenting themselves from such shows, he may imitate their example.



Chapter IX

THE SEX INSTINCT AND ITS TRAINING

There is such an overabundance of talk about sex in psychology, in sociology, and even in educational literature today that one would gladly refrain from a mention of it, but to do that in a text on the psychology of adolescence would be much the same as writing an American history with no reference to the Civil War. The problem of sex must be treated by those who write of the period just as the fact of sex must be faced by all who are interested in the training of youth.

The Rôle of Sex in Behavior

The dominance of sex attraction, the part it plays in determining the behavior of both youth and adults, may easily be overemphasized and, as a matter of fact, its influence is greatly exaggerated by very many writers at present. Some authors speak as though sex in its erotic phase must be regarded as the outstanding force in the life of youth and the one to which all others are very much subordinated. This view is partly the effect of the influence of psychoanalysis. Freudianism has centered attention on the erotic to an exaggerated degree, and in an entirely unscientific manner. During the last decade this hypothesis has found high favor in certain quarters and, unfortunately, its assumptions have permeated much of the writing on child training.

It is not strange that this unhealthy emphasis should be brought to a focus when treating the period of adolescence,

for at that time sex does manifest itself, often enough with vehemence and turbulence. That it is the salient feature in the development of youth, however, is a view with which we cannot agree.

As mentioned in the preceding chapter, the essential problem of the adolescent is to learn to take his place in an adult world. That means breaking away from the child's view, building up new attitudes toward oneself and toward others. That this new adjustment involves an adaptation to the difficulties arising from sex is readily admitted. Still, this is but one element in the problem. It is not the only one nor is it the most momentous.

The Sex Impulse a Real Factor in Development

We do not imply that the maturing of the sex instinct is unimportant during the time of youth. On the contrary, it has far-reaching significance, for sex attraction exerts a profound influence on human development from early adolescence onward. The impulse lies at the root of far more conduct than is popularly supposed. Still, the admission of this fact does not involve the acceptance of the notion that sex is the only driving power in human behavior.

When we say that the sex instinct underlies much of man's activity, we are not referring merely to its physiological manifestations—to those physical functions or experiences that are familiar as gross eroticism. These latter do play a part in determining human conduct, and in the case of some individuals it is a dominant part. But the sex impulse appears in less apparent forms. It originates psychic phenomena, tingeing ideas, motivating sentiments and emotions, activating other instincts. The sex impulse is at the base of much that is fine and beautiful in life. Chivalry and gallantry are outgrowths of it; it has inspired much that is splendid in poetry and art; to no small extent the amenities of culture and refinement are shaped by the attraction the sexes exert on one another, and by the courtesies which such attractions inspire.

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It is true that sex difficulties of various kinds are frequent during adolescence. Anxieties, doubts, and worries harass

many a boy and girl; sex excesses claim many victims among young people. This is a fact that no one with experience with adolescents will question. But it is premature to conclude that sex disturbances enter into the very essence of the process of growing up. Sex troubles are not the inevitable product of adolescence, for if they were they would be found in everyone who passes through that period. This is not the case. Very many normal girls have no spontaneous sex temptations at all during the years they are maturing. The theory that puts sex in the foreground of adolescent development and makes it responsible, either directly or indirectly, for all the emotional and temperamental changes of the period, produces a distorted view. It obscures one's vision and prevents him from giving due consideration to other factors that are equally fundamental and important.

The Changing Public Opinion

Recently there has been a profound change of attitude concerning the sex question. The reticence that formerly attached to the whole matter has been succeeded by a blatant frankness. This reversal of view is a reaction against the Puritanical outlook that has prevailed in countries that were affected by the Protestant "reformation." The idea that sex is shameful and sinful of its very nature is a perverted notion, an inheritance from the religious revolt of the sixteenth century. It is the logical consequence of the false teaching of the early Protestants on original sin. They maintained that man was essentially changed by the Fall; that because of it, his acts were evil; virtuous deeds were beyond his competency. This is not the place to discuss the way they arrived at this conclusion or the arguments with which they tried to defend it. But it is easy to see why such a dogma should have singled out sex for a special opprobrium. This doctrine has long since been modified, and many modern Protestants would deny that their churches ever taught it, but it still continues to influence peoples' feelings in regard to the subject of sex and these feelings have supplied ammunition to those who advocate free discussion of the sex question. Many of these latter discredit the whole idea of original sin on the

grounds that it is derogatory to human nature and that it gives rise in children to a deplorably false attitude in regard to sex.

The Same Point of View

Certainly, children should be given the right viewpoint concerning a matter so important and so ubiquitous as that of sex. But the right viewpoint is neither the Puritanical one that covers the whole subject with a blanket of silence, as though it were a repulsive, festering sore, nor is it the modern conceit which contends that all the veils should be drawn aside so that sex may stand forth in conversation, in literature, and on the stage, undraped and unashamed. Here, as everywhere, sanity lies between the two extremes. There is a middle ground. There is the reasonable view that takes sex for granted; that looks upon it as a natural and normal phenomenon but one that must be treated with reverence and which imposes the necessity of rigorous self-restraint. It is this position which the Catholic Church has occupied in the past and which she defends at present.

The Catholic teaching on original sin is radically different from that of the "reformers" of the sixteenth century. It holds that man was not intrinsically changed by the Fall, for that took away nothing that was natural to him and added anything that he did not have before. But it did deprive him of certain gifts that God had given him; gifts to which he had no right by nature, which were entirely gratuitous on the part of the Creator and, hence, were either supernatural or preternatural. One of these graces was the freedom from concupiscence. Adam and Eve had sex impulses and sex hunger, but if they had not sinned they would have always satisfied both only in the ways God intended; and that means according to the dictates of reason. And their descendants would have been capable of the same control. They, too, would have had sex impulses, the exercise of which would have resulted in sex enjoyment, but this powerful force would have been dominated by their wills and their intellects. Instead of being carried away or tossed about helplessly by the flood of their own sensual desires, men would

have regulated their sex energies with the same prudence and freedom they display toward the banked-up water of a dam; they release its power or they hold it in reserve, as reason enjoins.

It was the balance between the craving for animal pleasure and the loftier aspirations of the spirit that was upset by original sin. Now the lower impulses are frequently at war with the higher; they threaten to break loose and sweep man before them; they incline him to think and to act in ways that his reason must condemn. This is the fact that St. Paul expressed so succinctly when he said: "But I see another law in my members fighting against the law of my mind."¹

It is man's business to see that he reestablishes the harmony between his own powers that was forfeited by original sin. He needs God's grace to do this, but he himself must do his part. He must exercise his will and build up a system of ideals that will help to protect him against the lure of the flesh. The time for training in this particularly difficult species of self-control is during adolescence, because it is then that sex normally begins to be a source of temptation and danger, and because the personal attitudes in regard to purity that are settled during youth, exert profound effects on adult morality.

The Church's Judgment on Sex

The Catholic Church has always taught that in itself sex is a good and a beautiful thing. It is only its abuse that is evil. She has recognized the devotion and the self-sacrifice and the heroism to which sex attraction has given rise. She has ever held that sex is a normal impulse in man, natural to him both before the Fall and after it. It is the means God chose to perpetuate the species. Just as hunger for food is a means for preserving man's individual existence, since it prompts him to eat not only when he can do so without effort, but even when he must exert himself laboriously in order to satisfy his longings, so sex hunger impels men and women to assume and endure the difficulties the conservation of the

¹Rom. vii. 23.

race entails. Without the physical attraction they feel toward each other, husbands and wives would shirk the sacrifices and the labors involved in raising a family. Thus, in the Catholic view not only is the sex impulse good but so is the hunger it generates. Yet that impulse is not to be followed blindly nor is the hunger to be satisfied except in very definite conditions; namely, in lawful marriage. Any other use of sex is a perversion of God's purpose, and is sinful.

It is necessary for those who train Catholic children and adolescents to have clear ideas on the Church's attitude toward sex. It is the sane attitude, sanctioned by experience and verified by revelation. It is essential to remember that the object of training is not to crush out sex; it is to control it so that it will be used as God intended. And it needs control; it is an imperious instinct and tends to become unruly.

The Development of Sex Attraction

The sex impulse is present in childhood, but it is latent. That it is present is obvious from the fact that it can be artificially aroused; that it is latent becomes clear from observing the behavior of children. Normally, they give no evidence of it. In the early years of life the relations of boys and girls are sexless. They accept each other as companions and playmates on terms of equality. So long as they have associates, they are indifferent to their sex. When boys show deference or consideration for girls, it is not the result of any natural instinct; it is rather the effect of training or of imitation.

As children grow older, various factors operate to draw the sexes apart. Convention prescribes different kinds of games for boys and girls, different interests are fostered in them by adults, they are encouraged to talk and even to think differently. The result of these and other extraneous circumstances is a partial separation of the sexes but it is due to environmental causes rather than to any natural impulse. It is not pronounced among savage children, and if civilized children were treated exactly alike, their behavior and their interests would be very much the same. All the boys would be boys and most of the girls would be tomboys.

Just before the onset of adolescence, however, a segrega-

tion of the sexes appears which seems to be natural in origin, at least fundamentally. Boys and girls drift more or less completely away from one another; they show no interest in each other; on the contrary, their attitude is one of mutual distrust and contempt. In the case of the boy this is partly due to the influence of gang opinion, for the gang frowns down on girls and on everything pertaining to them. So the boy becomes afraid and ashamed to associate with girls or to display any affection for them. In order to protect himself against any imputation of interest in members of the other sex he may even become cruel to girls and he is very likely to be outspoken in his disdain of them. This is the time when boys decry co-education most vigorously; when they grow older, they may become enthusiastic for it. The attitude of the girl for boys is one of clear-cut scorn. She looks on them as coarse and uncouth and is more than satisfied to have no dealings with them.

These reciprocal feelings of estrangement are partly due to extrinsic causes, but they are chiefly the effect of normal growth. As has been said, the girl enters on the age of puberty earlier than the boy so that she outstrips him in her physical and mental development during the first few years of adolescence. The consequence is that boys of 12 or 13 are left behind by the girls of their own age with whom they may have had much in common before. They do not wish to form friendships with girls younger than themselves, because they look on them as children; and so the boys are driven into each other's company by force of natural circumstances.

Girls continue superior to boys in their development until about the age of 15, and so the same discrepancy that separates the sexes immediately before the advent of puberty serves to keep them apart during the early years of adolescence. Girls regard their former male playmates as inferior and they have not yet become interested in older boys; their attention is occupied with other concerns.

This tendency for the sexes to become temporarily alienated is a wise provision of nature. It is a protection for young adolescents at a time when they first become conscious of sex. Pedagogically, the period offers excellent possibilities for

training; it is exceptionally adapted for developing manly traits in boys and the finer, womanly qualities in girls.

By the middle of adolescence the sexes begin to be attracted to each other again and the interest they feel is transparent; there is no effort to conceal it. No fear of the gang hinders its expression; in fact, public opinion is an added motive for its manifestation. The boy or girl who is successful in social activities becomes an object of envy to others. This attraction is sexual. It is not necessarily on the physical plane, but it is a manifestation of the natural desire one feels to arouse interest in members of the opposite sex and to be admired by them.

The Necessity for Caution

In itself this is a normal and a healthy impulse, and therefore it should be encouraged. But it needs careful watching for it can very easily cease to be an elevating influence and become a source of serious danger. Since desire for companionship with persons of the other sex is a normal instinct, it is better to direct it than to combat it. Too rigorous efforts to repress this impulse or to stamp it out completely may only result in making it more explosive and difficult of control when occasions for following it present themselves. An instance of this is observable in the case of adolescent boys and girls who are immured in country boarding schools and who are thus cut off from all contacts with the other sex. When they do meet each other their reactions are likely to be hectic, much more unrestrained than they would be were mixed social relations more usual with them. Familiarity breeds contempt, but a well-regulated familiarity between the sexes will result in their taking each other for granted.

Normal boys and girls will come to feel attracted to each other's company naturally and there is no need to force the process. Parents harass themselves unnecessarily when they allow themselves to imagine that they will have an old maid on their hands because their 17-year-old daughter fails to become eager about boys' companionship. The girl has plenty of time to become interested in social activities. She may very profitably use the years of middle adolescence in fostering the

feminine interests and graces that will serve her to good purposes in later life, while at the same time they will make her more attractive to men.

The reason why well-supervised relations between adolescent boys and girls are advisable is that normal human living involves a mingling of the sexes. This is true not only in social lines, but to a large extent it is so today in the business world also. Training is necessary in order to make such contacts successfully, and adolescence is the time to give such training. If men were to live exclusively with men, and women with women, there would be no pressing need for practice in the social amenities, but such is not the case. Men and women are to deal with each other continuously. They should learn to do so gracefully. I say that they should "learn," for politeness is not always an endowment of nature. The vast majority need laboratory experience in forming habits of courtesy and consideration for others and in acquiring the polish that is expected of cultured people. Association with pure girls has a refining influence on boys. It files off some of their roughnesses; it heightens their ideals; it gives them a respect for womanhood. And the girls themselves profit by associating with good boys; it gives them a broadened outlook; it affords them practice in exercising their womanly powers; it enables them to choose their future mates wisely.

Sex Equality

The sexes are not equal and they never can be, if they remain true to themselves. So far as intellectual ability goes, neither sex has any material advantage over the other. But intelligence is only one element in a person's make-up. Other factors coöperate to constitute character, to determine achievement, and to regulate behavior. It is a fact that should be admitted without passion, that the male and female are fundamentally different from each other, and the difference is one of nature. It is manifested in the radically dissimilar outlooks that men and women have on life; in the disparity of their emotional lives; in the diversity of their interests; in their whole temperamental equipment. Men and women

differ from each other so completely and so uniformly that there is no real basis of comparison between them, and when this is lacking it is rather futile to talk about equality or inequality.

If men became effeminate, or women virile, their qualities might be balanced one against another and there might be a possible approach to the discussion of equality. But such a condition is certainly not desirable. The sexes are intended to supplement each other. They are mutually dependent not only in propagating the race but in attaining to the full stature of psychic development of which each is capable. One possesses qualities the other lacks. One's virtues make up for the other's deficiencies. In some respects woman is superior to man; in others she is inferior. The world, and individuals, will be made happier by fostering respect for womanhood than by struggling for a physiologically impossible ideal of "equality." Youth must be taught that. The boy must be trained to give his respect spontaneously and consistently, and the girl must be trained to exact that respect. She must be taught to value her womanhood, instead of being irritated by it; she must be discouraged from wanting to be "one of the boys." These attitudes can be fostered by right kinds of contacts during adolescence; building them up constitutes no small part of the training of youth.

The Dangers to be Recognized

If the social contacts of the adolescent are not of the right kind, if they are made with those of low ideals or in circumstances where the supervision of adults is absent, then they readily become a menace. As has been said, the attraction that girls have for boys, and vice versa, is a sexual one. It is not wrong; it is natural. It should be pure and beautiful, but, unfortunately, it is easily perverted. For youth tends to extremes. It lacks the emotional control that comes with maturity. Adolescents may fall victims to excess in any line, but there is a special danger for them here.

There is a general tendency to overwork what is novel. Interest is keen in a new toy. When the radio was young, people sat far into the night experimenting to get distant

stations and their joy was measured by the number of stations they could receive and the distances they were removed. Then the radio was enjoyed for its novelty; it was an end in itself. Now it has become a means to an end. It is turned on to pick up the particular program that is judged worth while, and the hearer is irritated if some other station interferes, no matter how far away that station may be.

During adolescence the youth comes into possession of powers he lacked as a child. On the mental side he has a new social consciousness, a strong desire for the good opinion of others, a capacity for appreciating the other sex, and a craving for their esteem. All these are novelties that time has not yet made commonplace. He wants to experiment with them, and in doing so exposes himself to sex temptation.

Organic Bases of Disturbance

The sex passions of the adolescent are easily aroused. The physical basis of sex desire is the secretions of the gonads, and the gonads are readily activated because a young organ responds quickly and vigorously to stimulation. Moreover, the body is very sensitive to the sex hormones in the beginning, as is so often the case with drugs that are taken for the first time. The gonads themselves are stimulated to activity in various ways. They may be excited by peripheral irritations in the sex organs themselves (the result of friction from clothes, of unclean habits, and so on), by reading, by pictures and conversations, by physical contacts, especially with members of the other sex. The more frequently sex emotions are stimulated, the more easily they become aroused. Just as a person who is startled by a loud noise in a lonely place at night is likely to be frightened by lesser sounds, or as a man who is angered by one individual remains irritable for a while to other persons and things, so sexual emotion that is aroused by one situation carries over and makes a person more susceptible to other stimuli. The mental state persists and so does the physical disposition. The more copious secretions the gonads pour into the blood, the more stirred up the body becomes, and the longer it remains excitable, since it takes time for these chemicals to be neutralized or excreted.

This is the physiological reason why an immediate effort should be made to expel suggestive thoughts. The longer they endure, the more difficult they are to get rid of. We have here the vicious circle that is encountered in the whole field of the emotions. The mental state stimulates the body, and the body reacts by aggravating the mental state. In the case of sex temptations, the sensual thoughts and images stir up activity in the gonads and their secretions sensitize the nervous system so that the pictures become more vivid and the sex sensations are intensified.

The Menace of Overexcitement

It is not only against overt sex stimulation that adolescents must be protected. They must be guarded against too much excitement of any kind, for one emotion makes the individual susceptible to others. The consequence of this physiological fact is that experiences that have no direct relation with sex may make it easy for young people to become tempted sexually. This is a truth that is not appreciated by many. Boys and girls are allowed to do things that adults do; to attend parties and dances that start late at night and end late in the early morning. Such practices might be defended physiologically if adolescents had the stability and the control that well-balanced adults have; but they have neither. The present license permitted to young people is psychologically and physiologically wrong. It puts a strain on undeveloped nervous systems that they cannot bear.

The Hazard of Alcohol

It has been known from the days of mythology that Venus and Bacchus were boon companions. One of the many evil effects of alcohol is that it paves the way for eroticism both by stimulating sex directly and by removing the inhibitions that ordinarily act as safeguards of purity. When the brain is drugged by drink, the powers of self-criticism and judgment are obscured or suspended. That is why the bashful person becomes the successful entertainer when he is under the influence of alcohol, and the reason, also, why familiarities that are held in abeyance by the conventions of decency are attempted and permitted—for alcohol makes young

people forgetful of these conventions. When drinking was done to circumvent a law, as was often the case when prohibition was in force, the spirit of lawlessness was aroused in the youth and that, added to the excitement aroused by the alcohol, as well as by his surroundings, made him forgetful of God's law of chastity.

Curiosity: a Breeder of Temptation

A factor that increases the sex difficulties of adolescents and which, therefore, calls for close supervision, is curiosity. That this impulse should be strong in youth is not surprising; in fact, it would be surprising if it were not powerful during this period. So many new interests have opened up before the adolescent, his world is so much broader than it was in childhood that he is prompted to inquire about very many things, indeed. The spirit of curiosity is good in itself; it leads to effort that might otherwise not be undertaken, and one of the functions of the educators of youth is to direct adolescent curiosity along useful, constructive lines.

There is a further need for such guidance, however. It is the fact that curiosity easily centers on sex and all that pertains to it. We are interested in the mysterious or the partially unknown. We never think of the things with which we have no acquaintance, but a little knowledge on a subject stimulates the desire for more. The changes that are taking place in his own body, the new sensations he experiences, tend to focus the adolescent's attention on sex. He has some knowledge of the subject, but there is much of which he is ignorant and which he craves to know, especially because there is a cloak of mystery thrown about the whole question of sex. The result, in many cases, is morbid brooding. Many adolescents, and some adults, have more sex difficulties because of curiosity than they have from sexual impulses themselves; or, putting it more accurately, it is often curiosity that initiates sex temptations.

This disposition to dwell on the half-known topic of sex is pandered to by many agencies today. The titles of motion pictures hold out promises of information; suggestive literature hints that it has something to satisfy one's curiosity;

and so adolescents wander into theaters, they soil themselves with erotic stories, and dabble with "scientific" books in the hopes that they will supplement their fragmentary knowledge on the subject of sex. These are the facts, and they are not isolated. The question is: What can be done about them? There are many who contend that not only will prurient curiosity be allayed, but the whole sex problem will be solved by sex instruction.

The Panacea: Sex Instruction

The subject of sex instruction has attracted great attention in recent years and has given rise to much discussion. There is a wide diversity of opinion about its need and its advisability. Some maintain that the conventional reserve about the whole matter of reproduction defeats its own purpose; that it does worse than that — it makes for immorality. Those who advocate this view contend that all the multiplied troubles which sex occasions, both in marriage and out of it, are due to the Puritanical prudery that has been built up around the perfectly normal function of sex. The remedy they propose for the evil is frankness of explanation and plainness in speech. Many of those who argue for this plan are well-intentioned and are actuated by a sincere desire for the welfare of youth. When sex instruction is imparted prudently, it has unquestionable advantages, but unless the greatest tact and wisdom are used when acquainting children with this information, the results will be far more harmful than the old policy of silence ever was. As a matter of simple fact, perverted notions about the value of frankness in regard to sex are responsible for much of the present ribaldry of the stage and the lubricity of current literature. Academically, it is all very exhilarating to say that "to the pure all things are pure." In actual life, once the safeguards of modesty are removed the number of the pure steadily decreases, and with the impure there is little that escapes impure interpretation.

The Case for the Opposition

There are many thoughtful people who are of the settled conviction that there is neither need nor excuse for sex in-

struction. Their argument is that "innocence is the best safeguard of purity"; that each one can be trusted to discover what is necessary for his or her own personal protection. It is very true that innocence is a good defender of chastity, since it protects from many temptations; but it is pertinent to remark that in the matter of sex, innocence and ignorance are not synonymous. When the Archangel announced to the Blessed Virgin that she was to be the Mother of God, she showed by her conversation with the heavenly messenger that she, the virgin most pure, was yet not ignorant of the method of human reproduction.

A Golden Mean

Obviously, there must be a mean between these two extreme views—a limit in both directions. Just what those limits are must be decided by the differences in individuals and in circumstances. The same kind or amount of sex enlightenment should not be given to every adolescent. Each boy and girl has the right to such information as will lead to a correct understanding of sex as he or she encounters it personally. To speak plainly, they should be instructed how to interpret the sensations which may arise in them at times spontaneously and against their wills; how they are to regard the thoughts that come unbidden to their minds and how they are to judge the dreams which sometimes shock them. They should be taught the essential difference between a temptation and a sin. They should be impressed with the truth that there is no sin, either in the body or in the imagination, unless the will approves the feelings which the one may experience or the pictures that the other generates. They should be told emphatically of the need of avoiding companionship and reading and amusements that are dangerous, and they should be taught that sex temptations which happen against one's will are neither sinful nor are they necessary proofs of a person's malice or weakness. They should be made to feel that sex is not a thing to be ashamed of but to value; a thing that is not to be talked about promiscuously, not because it is disgraceful but because it is sacred.

And boys and girls should be shown how to rid themselves of undesired thoughts. I am speaking here only of the natural means — and the best natural method for banishing unwelcome thoughts of any kind is to think hard of something else. Since no normal individual can think of two things simultaneously, the adolescent, or the adult, who wishes to expel unchaste images should turn his attention to some other line of thought. It makes no difference what it is. The youth may imagine that he is a hero in a game, or that he is flying an airplane, or making a mental map of some place with which he is fairly familiar. The latter performance requires his attention; the former kinds of mental activities intrigue his interest. In either event, his mind is taken off the temptation, which is the effect desired. The more interesting the line of thought which he pursues, the easier it will be for the adolescent to attend to it, and the more effectively it will exclude the unchaste pictures from his mind.

It would be well for girls to realize that there is a difference between love as they ordinarily know it and the love that is felt by men. Women are attracted by the higher, psychic, and emotional phases of love, rather than by its grosser physical manifestations. They often fail to appreciate how largely bodily gratification bulks in man's mind, and how readily in him the physical side of sex may eclipse and overshadow love. Personally, I think that it is eminently desirable to inform girls that sex is more quickly and easily aroused in the average boy than it is in themselves. They may thus be warned against allowing familiarities which to them may be only signs of affection but to the boy are causes of grievous temptation. If pure girls realized how little is required to arouse sex in the average young vigorous male and how prone love is to react on him physically, they would be much more chary in permitting liberties.

Boys should be informed tactfully that since love is more psychic than physical in girls, they should not mistake signs of affection from a girl as evidences of physical desire.

Sex instruction of the above kind is profitable for everyone. It is needful for the majority, But when there is ques-

tion of more detailed enlightenment on the facts of sex, the course is not so clear. It is impossible to lay down any general principles in a matter of this kind, for the needs of individuals are exceedingly varied; they depend on so many different circumstances. There are adolescents, especially girls, who are reared in good homes and who attend good schools, who need no more specific sex enlightenment than that outlined above. I am inclined to fear, however, that these are the fortunate minority. As life is lived in cities today, with sex thrown at the adolescent by billboards, magazine covers, the conversations of companions, etc., sex instruction is, to my mind, a positive necessity. If knowledge is not acquired from pure sources, it will be sought from vicious ones; it will be picked up in whispered conversations behind the garage, or in hushed stories that are greeted with boisterous laughter or from the conversation of those who give out distorted scraps of information that only whet the curiosity and thus become provocative of temptation.

Who Is To Give the Instruction?

The responsibility for giving the proper attitude of mind regarding reproduction rests on the parents. But it is the sober fact that parents, as a rule, are not discharging this obligation. Some of them do not appreciate the necessity of enlightening their children; others are afraid to make the attempt. Their own attitude in regard to sex, and this is the result of their own training, unfits them for giving the aid their boys and girls need to protect them from needless worries and from outside dangers. Meanwhile the children grope their way in ignorance and often fall into practices that harm them morally and cause them much remorse.

When parents fail in their duty, the task devolves on someone else. Sometimes a high-minded teacher who enjoys the child's confidence and who has the requisite knowledge, may perform the service. A nurse or a physician with good moral principles is admirably suited to give the required instruction. For the Catholic child, the priest is usually the best substitute for the parent.

How Impart the Information?

Whoever gives the information should impart it *individually*. Mass instruction is disastrous. The most unthinking can see that it should never be given to a mixed group of boys and girls. It requires the most meager reflection to realize that it cannot be given wisely to a crowd of the same sex. Even in a band of boys of the same age and from the same environment there are likely to be vast differences; some of the boys know a great deal about sex; others have scarcely given it a thought. If the instruction is graded to meet the needs of the sophisticated, the ignorant will be stimulated to an unhealthy curiosity. If the information is adapted to the unknowing ones, the others will proceed to amplify the instruction after the class is dismissed. The same objections hold against group instructions for girls.

Enlightenment on sex should be given in a simple, straightforward, truthful way. It must be done delicately and gently, if it is not to cause shock and arouse curiosity. If the instructor becomes emotional about it himself, the child is almost sure to become emotional also. The ideal condition is to impart the information that is needed at the time; that is gauged by the child's questions. The child begins to ask them very young and often they are disconcerting in their frankness. His questions should be answered truthfully. There is no necessity to enter into minute details, nor is there any danger, while he is very young, that the information he receives will be a source of temptation to him. When his inquiries, which to him appear perfectly innocent, are met with shocked silence or with sharp reprimands, he comes to feel that sex is something shameful; he will be dissuaded from ever speaking about it to his parents again. This attitude is not so harmful when he is a child, but when he becomes adolescent, and sex causes practical difficulties which he needs aid in solving, he will be afraid to approach his own parents for guidance. Parents who answer the child's questions by giving false information undermine his confidence in them. When he learns he has been misled, he will not consult them further. It is better not to give any information at all than to give false information.

Sex Impulses Can Be Regulated

There is a prevalent tendency today to speak of sex as though it were a sort of independent force in man that is in him, but not under his control. This is a false conception and leads to false conclusions. Sex conduct must be interpreted like any other kind of human behavior. It is the expression of a person's character; it is determined not only by the sex impulse but by the personality as a whole. It is true that the sex instinct is conditioned by one's physical make-up. It is stronger in some people than it is in others. But it is not an independent nor an unchanging force. It can be ruled by a person's will; it can be modified by his fundamental principles; it can be controlled by the ideals which shape his life. And the object of training is to build up the habitual disposition and the principles and the ideals which will govern the sex impulse so that it will function under the dominion of reason. We have touched on some natural means that are aids in attaining that end; they are helpful; they are necessary; and they should be used. But in themselves natural considerations are not sufficient to restrain the hot young passions of youth. Public opinion is no safeguard against sex excesses, especially when public opinion has sunk to the level that it has reached today.

The Real Solution of the Sex Problem: Religion

The one motive that will strengthen boys and girls, and men and women for that matter, to resist the allurements of the senses and the witchery of the multitudinous appeals that play on the sex instincts, is the supernatural motive. Unless the adolescent is convinced that he is responsible to his Creator for the way he uses his powers, he is almost sure to misuse them. It is because this motive is largely absent that we have such a flood of immorality among young and old alike. The Catholic view is that supernatural help is an absolute requisite for man if he is to live up to his obligations in this life and attain the future happiness that is his destiny, and nowhere is grace more necessary than in the control of sex.

Wise sex instruction should form a part of the training of boys and girls, but mere instruction, no matter how wise it may be, will never be sufficient protection for them during the troubled years of adolescence. If our boys and our girls are to come unscathed through the trials of that period, they must be aided by God's grace. If they are to turn their sex temptations into opportunities for molding their characters, they must be given spiritual help. Hence, boys and girls must be trained to habits of prayer and the frequent reception of the sacraments. It is from those sources that they will draw the inspiration to keep themselves clean in mind and heart, the enduring courage to resist the sex impulses that are awakened by their own developing natures, and that are accentuated by so many outside influences.



Chapter X

FAULTS AND FRAILTIES OF ADOLESCENTS

Before entering on the consideration of the moral education of youth it may be well briefly to outline the natural tendencies to virtue or to vice which appear during adolescence and which may serve as allies or act as obstacles to such training. In this chapter and in the one following we shall treat only of those forms of delinquency which are more common during the period of adolescence. We shall consider the youth's virtuous tendencies later.

In enumerating the vices to which youth is prone, we do not mean that all adolescents are guilty of them, or that a great number of adolescents are guilty of them all; but it is the fact that, beginning with puberty and continuing through several years, a marked inclination toward evil-doing becomes apparent. The crime curve shows a steep rise in early adolescence, and this is due not to the increase of one particular type of offense but to a spread of delinquency in general.

Causes of Juvenile Delinquency

That there should be an outcropping of lawlessness in the early years of youth is disheartening but it should not be surprising. There are several natural explanations for it. The adolescent is swamped by a flood of new emotions and of unfamiliar physical impulses. He has not yet acquired the stability that enables him to stand against the current, and so

he is often swept off his feet. Too frequently he lacks the anchors which would hold him in the storm. He has been given no religious training or practice; he is destitute of deep-rooted habits of virtue; he is deprived of the intelligent direction of adults. Moreover, his new feeling of independence may bring a want of docility. He takes delight in breaking away from previous restraints and brushing aside old restrictions; his desire for thrills and excitement commits him to much folly. When his companions are vicious, his servitude to public opinion becomes an added incentive to delinquency.

These factors, and others which emanate from the stirred-up nature of the adolescent, have always complicated the task of training youth to high principles of morality. But in our age we are confronted with an added problem: the conditions of present-day living render the moral training of the young peculiarly difficult. If we need proof for this statement, we can find it all around us. The proportion of youthful delinquents is everywhere increasing. There is a growing array of evidence to show that crime is becoming more and more precocious. Despite faith in the uplifting and civilizing influence of an education that is provided for all the children of all the people, 40 per cent of our criminals are recruited from adolescents; the ranking position among lawbreakers of all ages is occupied by youths of 19. It is the ominous fact that for some time past the criminal age has been getting lower and lower; the trespasses for which youth must be forgiven are becoming disconcertingly frequent.

Types of Moderate Misconduct

Certain misdemeanors that are common among active young people are irritating and offensive in themselves, but they are not particularly immoral. They take the shape of "larks" or "adventures" which originate in the desire for excitement and become accentuated by the mob spirit; hence, they are especially conspicuous after some emotional experience, such as a football game. Often they are indulged because they give an outlet for the dare-devil propensities of youth; sometimes they are prompted by the attraction of

getting just beyond the law; frequently, too, they are motivated by the satisfaction some adolescent derives from surprising or shocking or angering a particular adult. This type of misbehavior is not so harmful in itself although it may easily lead to worse forms of delinquency. The adult who would deal with these kinds of irregularities with any hope of success must keep both his own patience and the confidence of thoughtless youth. If the adolescent could be brought to see that such conduct is freakish and ridiculous, he might desist from it. It is difficult, however, to get him to believe that his behavior is foolish, since his fellow adolescents do not so regard it.

The "Crime" of Truancy

Truancy increases noticeably in the first years of adolescence. It is no very heinous crime, but of its nature it tends to become an occasion of misconduct. The fact that the truant feels that he is doing something lawless makes him more ready to engage in other kinds of forbidden activities on the principle that he "may as well hang for an old sheep as for a lamb." The same craving for excitement that betrays him into wandering away from school is an incentive to seek further thrills. He does not play truant in order to hide out in some obscure place, and so he must find occupation which is under no supervision either of the home or of the classroom. His companions are a source of danger to him, for either they are of his own age and are also playing truant, or they are older boys who are past the school age and by them he may be taught vicious ways or initiated into immoral practices. Moreover, in self-defense, the truant lies to his parents and falls into other forms of dishonesty which may become habitual. Frequent truancy may very easily lead to vagrancy.

All of these are serious consequences, yet truancy, in itself, does not argue any inherent depravity. It is oftener a proof of the inadequacy of our present educational system than an evidence of any propensity to crime. That system is too standardized and has too little respect for individuality. It has been devised to train the intellect, which should, of course, be

trained, but not to the exclusion of other elements of juvenile nature which demand intelligent guidance. I think it is conservative to say that a great amount of truancy is caused by the poor psychological methods of our schools. It is in the early years of adolescence that the routine of schoolwork becomes most tedious. The boy is made restless by his surplus physical energy. New emotions and impulses conspire with his vivid imagination to make him thoroughly bored with the classroom. He longs to break away, to feel a larger freedom, to exercise a greater activity than the drudgery that mathematics or composition or history affords him. The consequence is that he feels like a wild animal in a cage and often enough he acts like one. This is the time when the craving to leave school is strongest in boys, and to a lesser extent it becomes manifest in girls. This longing is aggravated by the unfortunate fact that there is a break in the educational ladder just at this critical period. It is during the years of most acute unrest that the elementary school ends and the high school begins.

Combating the Attraction of Truancy

In character training, as in medicine, the principle of hygiene is applicable. It is easier and more economical to anticipate disorders than it is to cure them. Dissatisfaction with school and the lethargy and truancy and other difficulties it generates may be forestalled by removing some of the unnecessary causes of discontent. If the classroom were made more attractive to adolescent boys and girls, they would not be so allured by the call of the world outside. If their studies were more interesting, other activities would be less intriguing. It is better to preserve the interest of boys and girls by being temporarily superficial than to kill that interest by a deadening drill or by ceaseless repetition that is prompted by an effort to be thorough. Monotony is objectionable always, but it is never quite so irksome as during adolescence. Much of the misconduct of the period, both in the classroom and out of it, is a symptom of rebellion against dreary work in the school. It is a sort of reflex response to conditions that make no natural appeal. One of the primary aims of educa-

tion during these early years after puberty should be to conserve the enthusiasm of youth, for enthusiasm is vital for progress. If adolescents have all eagerness for study crushed out of them, it may never be revived.

We do not mean that the school hours should be a play-time, nor that the classroom should be turned into a recreation center, for knowledge makes a bloody entrance at every stage of life. It always involves consistent application and hard work. Nor should the child be taught merely what he himself wishes to learn. No adult would thank his former teachers for encouraging him only in such activities as are attractive to childhood. Adolescents should learn what wiser heads know is good for them; but the ideal is, or ought to be, to make learning desirable, to arouse a thirst for further knowledge, to stimulate the attitude of mind that will make the individual want to go on with school and impel him to continue improving himself after he has finished his formal training. These ends are not attained if "learning" connotes tedium and drudgery.

The problem of the teacher is to make the necessary school activities appeal to the normal interests and aptitudes of the pupil, so that education will be helped by natural tendencies instead of being hindered by them. Few children are interested in the speed with which A, B, and C saw wood or dig ditches or race hearses back from cemeteries; yet mathematics can be made equally instructive by using examples that are personal to the pupil. There may be some advantage in learning the names of the capital cities of Esthonia and Irak, or being able to trace the boundaries of Liechtenstein; but if too much emphasis is put on such performances, the study of geography is not likely to fire restless adolescents with enthusiasm. For some people, a knowledge of the map of Liberia is undoubtedly useful, but the average pupil feels small interest about that country or its location. His interest in cartography might be whetted if his models were nearer home. The student might be encouraged to make his own plan of the school yard and its environs, to chart the streets of his immediate neighborhood, or of the whole town in which he lives. Such a method of teaching would familiarize

the pupils with the purpose of maps, and it would give them practice in reading them, while at the same time it might engender an enthusiasm for geography that could be extended to more remote and less personal fields.

These are simple examples of the process of "vitalizing" school subjects, making them live for the pupil so that they will stimulate his interest and encourage him to further study. This method is followed extensively in the modern schoolroom. It does not completely solve the problem of truancy but it is a great aid in the solution of that problem. The skillful teacher who can sustain the interest of her class protects her particular pupils against the attractions of truancy.

The Tendency toward Anger

Like many other traits, the emotion of anger becomes intensified at adolescence. It is not so provocative of criminal offenses as some other impulses are, but it leads to many excesses and it should be brought under control. There are two general species of anger: the explosive kind, which tends to work itself out on some person or some thing; and the brooding, unforgiving kind that results in moroseness and sulking and vindictiveness. The latter is usually the more destructive type, but both forms are harmful. Both are augmented and tend to become habitual by humoring or indulging them.

Many girls become petulant and irritable at puberty, and nearly all normal boys are prone to engage in fighting during the early years of adolescence. This tendency toward quarreling needs watching, for if it develops unduly it may lead to evil consequences. Still, a moderate amount of fighting on the part of adolescents is not an unmitigated evil. They will be called upon to fight their way in later life, and although the blows then will not be physical, the principles of the combat will be essentially the same as those involved in their youthful skirmishes. Fair fighting among boys has some very tangible advantages. It provides the timid with courage and self-confidence; it calls for quick judgments; it promotes respect in both the victor and the vanquished.

Many a lasting friendship has had its origin in a boyish fight. These benefits are cheap at the price of a few bruises. Young boys are not strong enough to do each other serious harm, and the youthful bystanders can be trusted to insure fairness in the contest. The mother who becomes hysterical at the sight of her son's discolored eye is very likely to do the boy far more hurt than he would receive in many quarrels. If his fear of grieving her causes him to shirk physical combats to which he is naturally impelled, either by the taunts of his companions or by the feeling that his rights have been infringed, he may gradually lose the self-confidence that is so essential for success in the struggles of later life.

We are not pleading for rowdyism, nor do we advocate the instigation of fighting. But we do think that it is well to "look the other way" at times, or even to encourage two boys with a grievance against each other to work off their spleen in the gymnasium with a pair of boxing gloves.

There are situations to which a just anger is the only appropriate response. So, it is the control of anger, and not its eradication, that is to be sought. Plain talk from a responsible adult who restrains his own emotions, is a good corrective for uncontrolled adolescent anger. The unreasonableness of unchecked wrath and its evil consequences to the individual and to society must be stressed emphatically with the impetuous adolescent. It is well to appeal to his strong desire for social approval. Impress him with the fact that impulsive anger interferes with success in life; that it antagonizes and alienates others; that it is neither manly nor flattering, for it is a mark of weakness.

Adolescent Lying

One of the real problems to be dealt with in the training of youth is that of lying. It calls for watchfulness on the part of adults, for an understanding of the ways it manifests itself and for a knowledge of how to deal with it most hopefully. If lying becomes habitual during adolescence, there is a great likelihood that it will follow the individual into later life. On the other hand, if the tendency toward dishonesty in

speech is met successfully now and habits of truthfulness are laid down, there is high probability that they will continue.

A lie is a false statement made with the intention to deceive. It is a conscious perversion of the truth by word or writing or other sign. In this sense it is not common in childhood, for the child in nature is truthful; when he is not, it is because he has been led to believe that deceit pays. Many of the false statements of children are due to ignorance; others of them are caused by the inability to distinguish between fact and fancy. Childrens' imaginations are vivid, as is evident from the nature of the games they play and from their tendency to identify themselves with make-believe characters; and so they sometimes confuse what they imagine or dream with what they experience in reality. In early adolescence, daydreaming may be responsible for some misrepresentations, but at this time there is a decided increase in deliberate perversions of the truth, and most of the fabrications of youth are conscious and intentional.

A fact that renders the problem of lying a particularly difficult one to cope with is this: it is always hard to correct a fault which is not considered opprobrious; and frequently lying is judged very leniently. Of course, there are very many exceptions to this statement. There are those who would never be guilty of a spoken untruth. They may commit far more immoral deeds, but their word is absolutely sacred. Still, this high regard for honesty in speech is not universal. Some people account certain types of lying as trivial; they argue that it is even commendable to conceal the truth in certain circumstances. In their minds, policy and prudence justify deception. Moreover, the amiable lie gives no serious offense and meets with no great condemnation. Falsehood is pleasing when it takes the form of flattery; courtesy suggests many modifications of the truth, and kindness sometimes prompts its toning down. All this is soon apparent to the child, and has its effect on his attitude toward prevarication. He may come to feel that duplicity is warrantable on occasions. This state of mind makes it easier for him to fall into habits of dissimulation, especially during adoles-

cence when his instinctive desire to please and to win the esteem of others tempts him to insincerity.

In dealing with the problem of adolescent lying, the religious motive should never be neglected. On the contrary, it should be stressed in every possible way. Moral arguments, especially if they are fortified by a good religious training in childhood, are the best preservatives of truthfulness. In many cases they are its only safeguard. The boy and girl must be impressed with the fact that lying is unworthy and wrong and sinful; but in driving home the truth of the immorality of falsehood, care must be used against giving false conceptions. It is harmful to make adolescents believe that all lies are mortal sins; and it is false doctrine, also, for they are not.

Although we should never dispense with moral incentives, we should not be content with them alone. In counteracting the inclination to dishonesty, we should reinforce religious motives with natural arguments, for these latter are often more persuasive to the adolescent than are considerations of conscience.

The natural reasons that can be advanced against the practice of lying are numerous, and the precise one to be used in a given case is largely determined by the motive behind the particular kind of falsehood we are opposing. In normal people the purpose of a lie is always to gain some advantage so that the general principle is to show the adolescent that his cheating fails to profit him; it defeats its own intent.

The Boastful Lie

A fairly common type of falsehood is the boastful lie, the motive of which is self-exaltation. This brand of deceit usually appears in early adolescence, although it may manifest itself earlier and with some people it persists into later life. When the boastful lie is a symptom of the general showing-off tendency of the period, as it usually is, the adolescent's own equals are its best correctors, for this type of bragging is soon recognized by the group that is neither slow nor dainty in opposing it. Occasionally the boastful lie is invoked to cover a feeling of inferiority. A youth who would like to perform striking deeds, and yet fears that he is unable to do

so, may invent achievements to substitute for those he dreads to attempt. Such an individual needs encouragement; if he is trained actually to accomplish, he will have no desire to simulate victories. A peculiarly vicious species of the boastful lie is that by which one brags about his sins. Many an adolescent is fearful of being thought "green" or unsophisticated, especially in the line of sex, so in order to stand well in the eyes of his crowd he pretends to experiences he has never had. The adolescent who has fallen a victim to this weakness would probably be helped by changing his companions. He is influenced by good public opinion as he is by bad. If he consorts with those who do not pride themselves on sinning, he is likely to change both his ideals and his speech.

The *dramatic lie* is closely related to the boastful. Its object is to make the liar interesting or important; to produce some startling effect, to draw an attention to oneself which the plain truth would fail to attract. Girls are more prone to this species of lie, whereas boys are more guilty of the boastful kind. The dramatic lie is often very ingenious and difficult to detect. It has been repeated so often that it becomes elaborated in a most surprising way. The liar has learned by experience to escape self-contradiction, so that the lie is plausible and logical and convincing. Often enough it involves opprobrium to the liar. I have seen cases where girls wrote anonymous letters in which they charged themselves with conduct of a nature that would blast their reputations. The reason for this action was, of course, to create sympathy for themselves in the minds of those whom they wished to interest. This strange behavior is frequently a symptom of hysteria, and when it is, efforts should be made to remove the cause. But it is not always an indication of disease. Often enough it is due to the plain wish for attention. The girl who is discovered in a dramatic lie should be shown her mistake kindly but firmly. She should be repeatedly assured that detection will bring her shame and disgrace; that she will lose the very thing she seeks to gain — the good opinion of others.

Lying from Fear

The lie to escape punishment is frequent during adolescence and presents specific difficulties. Some writers maintain that in children this type of dishonesty is devoid of moral qualities. The argument is that children shape their conduct on a purely natural basis; they act in the ways they have learned are profitable. When, therefore, they lie to escape discomfort, the fault is not theirs, it is that of the system under which they are raised. They have been taught by experience that honesty is painful; it brings them punishment. Hence, the theorists argue, the method is wrong and it should be changed. If a bounty were put upon truthfulness so that the children saw that it pays, they would be truthful. In practice, this theory means that many faults that deserve reprimanding must go unpunished. The child buys immunity by simply acknowledging his guilt. This is no way to prepare a child against the temptations he must conquer when he grows older. To train a child to be truthful, because veracity pays immediately, is not strengthening him to be truthful in later life when honesty in word and act may involve serious financial losses, or may put him under grave handicaps in his dealings with unscrupulous competitors. In circumstances like these he may readily conclude that it does not pay to be honest. His integrity may not stand up successfully under such strains if his childhood training has stressed only the *material* advantages of candor.

Of course, punishment for misbehavior should not be unreasonable, but to dispense with it altogether in order to protect the child against the special temptation of lying is to pave the way for other forms of delinquencies that may be far more grievous. Emphasize the immorality of lying, even when it is indulged in order to evade difficulties; use examples from history and literature and daily life to impress the fact that the boy or girl who tells the truth is trusted and admired; that it requires courage to be honest when frankness entails inconvenience. These are motives that appeal to normal adolescent instincts. Stress the point that lying is a form of cowardice; it is not playing the game fair. This

argument is especially effective with boys, because few of them wish to be considered cowardly or underhanded. There is no charge more distasteful to boys than that of being "yellow."

The Selfish Lie

Another kind of lie that many adolescents, and some adults, are guilty of is the lie of selfishness. Often it is motivated by self-defense, but the desire to be thought well of, envy or jealousy, any, or all of these causes may explain it, and they are all outgrowths of the newly aroused self-consciousness. The natural weapon to turn against this form of deceit is the very impulse that is responsible for it. Play on the desire for public esteem. Insist with the adolescent that through his lying he will lose the very thing he craves. He will be regarded with suspicion by others; no one will trust him, and so on. Such counsel should be given privately, even when the lie has been public, for most adolescents are abnormally sensitive so that ridicule and humiliation may only embitter them or confirm them in their evil-doing.

The Hypocritical Lie

The most contemptible kind of lie, and fortunately the least common, is the hypocritical. Its purpose is to establish a reputation of measuring up to certain moral standards in order that those same standards may be violated with impunity. For instance, an individual makes opportunities to appear honest so that he can be dishonest without suspicion; or he is truthful in difficult situations in order that later on he may lie to his advantage, and without fear of detection.

The necessity of rooting out this species of duplicity is clear. When hypocritical lying is successful and becomes habitual, it renders the individual immune from public censure. He is beyond the pale of social criticism. The most hopeful natural remedy against this kind of dishonesty is ruthless exposure of the hypocrisy. To spare such an individual is misplaced charity, harmful both to him and to the community. Ridicule is a dangerous weapon and should be used only as a last recourse when all other means have failed;

but there is a place for it when dealing with the hypocritical liar. If an adolescent shows signs of falling into this particular form of deceit, let him see that his efforts are futile and despicable; arrange conditions so that he loses advantage by his trickery.

The Heroic Lie

There is no more difficult lie to cope with than the heroic. It is not branded by public condemnation. On the contrary, it is frequently regarded as virtuous or justified as a means to a worthy end. Its purpose is to shield another, either by concealing his delinquency or by positively taking the blame for his misdeed. The attitude which prompts this particular type of fabrication is a holdover from the gang age, when disloyalty to the gang is judged as treachery and rewarded with social ostracism. It is curious that this opinion should linger on as it does in the minds of many adults, and it is particularly hard to wean the adolescent from this point of view. Something may be gained by pointing out to him that this type of lie is actuated by a mistaken kind of altruism; that in reality it harms both society and the one he wishes to protect. It is well to stress the fact that the logical consequence of lying is the disruption of society; that social and business life are made impossible if honesty is regarded cheaply; that the one who habitually and courageously speaks the truth is safeguarding the interests of the community. These considerations may have some effect, and they certainly should be urged with the adolescent, but it must be confessed that they are not so very hopeful against the heroic lie. With it, the only motive that holds out a good promise of success is the religious motive.

The Passion for Literalism

Opposed to the disregard for truth, which is so frequently displayed by adolescents, a morbid fear of telling a falsehood is occasionally found among young people. Their anxiety about becoming guilty of dishonest speech amounts to a veritable phobia. They hesitate to commit themselves to any definite statement; they qualify their remarks by such

phrases as "perhaps" or "possibly" or "I think"; or they whisper to themselves to neutralize some unintended misstatement. This is a form of scrupulosity, and it deserves the sympathy and the treatment that any other type of mental disease demands. An effort should be made to find why the adolescent has this abnormal anxiety. Often it is due to mistaken notions; sometimes it is the result of wrong instruction in childhood. It is always a product of bad methods. Whatever its cause, the morbid condition should be corrected when possible, and adults should be watchful that their training does not infect other children with this particular type of neurosis.



Chapter XI

JUVENILE DELINQUENCY

In the preceding chapter we spoke of the many temptations against truth-telling that youth encounters, and of the need of helping him to form deep-set habits of veracity. His education in integrity cannot stop here. The adolescent must be trained not only to sincerity in speech, but to honesty in general; and that means being straightforward in his relations with his fellows and candid with himself. Youth must be schooled in fair dealing; he must be toughened against taking unjust advantage of others, and against being contemptuous of their rights in any way. These virtues need exercise to be crystallized into habits and for the adolescent one practical means of training in them is his schoolwork. Copying in examinations, passing off another's work as one's own, is considered defensible by many adolescents. They regard prohibitions against such procedures in much the same light as though they were penal laws, which do not bind in conscience but only entail punishment when the violator is apprehended. The youth who has this attitude of mind is tempted to take a chance. He argues that on the law of averages he should succeed oftener than he fails, and he is reconciled to pay the penalty when he is caught by the advantages he gains when he is not detected. Even some adults who are otherwise upright and honorable deem it legitimate to cheat in examinations. Their attitude argues a lack of training somewhere along the line — most probably in youth.

Cheating in Schoolwork

Teachers should strive to convince adolescents that cheating is dishonest; that to palm off another's work as though it were one's own is a kind of lie, a species of burglary. Consistent efforts must be made to imbue adolescents with the belief that it is better for a boy or girl to get a mark of 60, honestly, than to lead the class through fraud. This means that an exaggerated significance will not be attributed to absolute marks; if the impression is created that only they count the adolescent will be encouraged to get them by fair means or by foul. Earnestness, application, and honesty should be taken into account and given recognition. Excellence in scholarship is surely commendable. It should be proposed to the student as an ideal, and its attainment should receive a tribute, but it is not within the grasp of all nor should it be visualized as the only goal of education. The school is supposed to prepare for life, and successful living demands honesty and truthfulness and plain dealing. Even in the classroom these virtues are more important than leading one's class. Their practice during adolescence is more desirable than the winning of gold medals.

That teacher who tells a class "no one can cheat on me" is very foolish, at best. The pupils can cheat if they wish, and a denial of that fact is a challenge to youth. He is very likely to take it up. The boy who would not copy otherwise might do so in order to belie the teacher's boast, and when he succeeds he may continue the dishonest method to which he has been invited. It is unwise and unjust to put too great a strain on human nature, especially on half-formed human nature. Therefore, a teacher should not make it easy for the pupils to cheat by leaving the classroom, for example, during an examination. There may be exceptions to this rule: A group of mature adults, or a class of adolescents of whose integrity the teacher is perfectly sure, might be left by themselves; but this is not expedient with the ordinary class. It is well to put adolescents on their honor and to make them feel that they are trusted, but even then there is need for careful watching. We must calmly recognize the fact that some pupils will

betray the confidence reposed in them and, until deeply laid habits of honesty are formed, all the students should be safeguarded from temptation by the alert presence of the teacher.

Methods of Correction

The habitual cheater calls for rough handling, but the student who only occasionally resorts to this type of dishonesty should be spoken to kindly when he is detected. His mistake should be pointed out to him. He should be assured that in the long run he will profit a great deal more by being honest, and this truth should be made concrete to him by giving him zero. Care should be exercised to make the delinquent student feel that the teacher has not lost trust in him, but, on the contrary, expects him to show that his lapse from honesty was unpremeditated and exceptional. The average adolescent will respond to such treatment by trying to vindicate the confidence that is placed in him. If the arguments for honesty are to be effective with the adolescent, they must be given to him more than once; therefore, the teacher should rehearse them at different times and in different ways, so that they will gain weight through repetition and suggestion.

The adolescent who voluntarily reveals his own dishonesty either of word or of deed merits more consideration than he who admits his guilt only upon apprehension, and he should be treated with greater leniency. He may be told that because he was brave and truthful enough to declare his defect, the punishment he deserves will be remitted. This does not mean that the fault of his deceit is to be minimized and he should never be led to imagine that he can escape the penalty of his misdeeds by simply acknowledging them. It is a practical question whether a child should be punished when he is questioned about a fault and answers truthfully, but to his own disadvantage. There is a real danger that chastisement in these circumstances might cause him to conceal the truth when he is similarly questioned in the future. It would be better to get him to admit that he deserves punishment — he may even want to make some reparation — and then decide for each particular case whether correction should be administered or withheld.

It must be conceded that punishment is not a very effective antidote against dishonesty, for the culprit regards the whole situation as a species of gambling; he takes his chance in escaping conviction. Moral motives must be invoked to lay down habits of uprightness in adolescents — habits that will make it difficult for him to be dishonorable.

The Problem of Stealing

Another phase of dishonesty which compels the concern of educators is stealing, which becomes common during adolescence; in fact, during the early years thievery in its various forms ranks first among the delinquencies of youth. Petty larceny is most common between the ages of 14 and 16, and boys exceed girls in this type of crime by the ratio of 4 to 1. It is the cause of commitment for the vast majority of boys who are sent to reformatories. As the young offender grows older his methods change. Thefts by fraud and stealth give place to more open kinds of plundering, so that burglaries and robberies with assault are the most frequent forms of crime in later adolescence.

Some of these unfortunate activities are due to intrinsic instincts of youth — to the adolescent's love of excitement, his craving for the admiration of his equals, his desire for enjoyments which he has no means of purchasing. These are normal impulses that become asocial through the force of extrinsic causes. It is not nature that makes thieves of children; it is the environment in which they are raised. When the best-dressed and most envied man in the neighborhood is the successful spoiler, he is sure to have many imitators. In every large city there are certain areas from which the majority of criminals are recruited. The obvious means of protecting children against the contagion of such an environment is to take them out of it, but it is equally obvious that this is very often impossible. An alternative is to counteract the evil forces that play upon children by good ones. Social agencies are helpful in supplying means of recreation and employment that will occupy the spare time of children and give them healthy interests. The Big Brothers and Big Sisters are admirable organizations for protecting the young against

dishonesty, because the average boy or girl will make an effort to live up to the expectations of a responsible adult who shows a personal concern in the child's welfare. The Boy Scouts afford opportunity to satisfy the gang instinct under supervision and in wholesome kinds of activities. A well-organized troop, under the direction of a master who understands boys and is interested in their welfare, is a most effective preservative against juvenile delinquency. The school, also, has its function in neutralizing the evil effects of criminal influences by building up ideals of honest living and by fostering stimulating ambitions.

The Moral Correctives of Dishonesty

All these media should be utilized to the limit. They should be centered on the younger children in the hope of forestalling vicious habits, but these shielding forces should accompany the child into adolescence when evil influences are multiplied and youth reacts to them more vigorously. To imagine, however, that these agencies, either individually or collectively, are adequate to insure social conduct, is to breed disappointment for oneself. No one is going to be moral unless he himself wishes to be. It is impossible to police a person into virtue, nor can he be cajoled into it by simply being kept occupied or amused. There is only one thing that will prompt an individual to resist the temptations that come to him in his play and in his work and in his hours of leisure, and that one thing is the moral ideal. To live up to that ideal consistently, there is need of the help and inspiration of religion. The neglect of religious motives, from the very nature of things, makes the best good will of social workers and their most sincere efforts for social uplift abortive. This statement calls for little academic argumentation. It has the practical proof of laboratory experience. We never had so many and such active social agencies as we have today, and we never had so many youthful delinquents.

The Value of Punishment

The subject of juvenile delinquency raises the question of the wisdom and the expediency of extreme penalties. A

popular and vociferous theory at present is the one maintaining that crime is a disease—a symptom of an unstable nervous structure, the effect of unbalanced functioning of the endocrine glands. The inference drawn, and it is a logical conclusion if the premises are correct, is that the criminal is deserving of sympathy rather than punishment; he needs medication rather than a police trial. So the remedy for the social evils with which we are afflicted is clear and accessible: snare out the tonsils of the juvenile delinquent, turn our prisons into hospitals and our electric chairs into operating tables. We shall dwell on this theory only long enough to say that we are in entire disagreement with it when it is advanced as a panacea for crime or as the ultimate explanation of lawlessness. That some social behavior is made easy by physical causes is a fact which few will deny, but to conclude that all rascality is as involuntary and as inculpable as a knee jerk, is a mark of the most superficial thinking. This view has produced a maudlin sentimentality in regard to vice which fosters miscarriages of justice and is partly responsible for the crime wave with which this country is cursed today.

Still, the present agitation for treating the criminal with sympathy and kindness in the hope of reforming him has some justification in the case of the juvenile delinquent, for he is only on his way to habits of lawlessness. He is not hardened in viciousness; he may be checked in his advance toward a criminal career. Patience and intelligent direction by responsible individuals, by juvenile courts and by similar agencies may save many a boy and girl who would be confirmed in evil if they were thrust into reformatories where older, more dissolute associates would instruct them in new ways of sinning.

Adolescent Suicides

The suicide rate increases noticeably in the first few years after puberty, and this is a rather surprising fact. The vital currents run strong during adolescence and youth is hopeful; he has not been embittered by the disappointments and the misfortunes that maturity so often brings. So we should expect that thoughts of self-destruction would be most alien to

the adolescent. The fact is, however, that the number of suicides among adolescents has been steadily mounting for several years, while the suicide age has been getting lower constantly.

Melancholy is a frequent cause of suicide among the young, especially in the case of girls. Both physical and mental factors coöperate to produce despondency among adolescents. The physiological changes that puberty brings render depression rather easy; oversensitiveness about one's standing in the eyes of others, fear of one's ability to succeed, a sense of inadequacy for carrying life's burdens may be brooded over until the youth is led to dejection and despair. Some are driven to desperation by worries of conscience. They are weakened in fact or in fancy by dissipation; they are oppressed with the dread that secret sins or social diseases are causing them to go insane and they seek a solution of their problems in death. All these causes could be corrected, and many of them could be prevented by sane and intelligent direction of adults.

Those who have been pampered and spoiled, whose every wish has been gratified, and whose every caprice has been indulged by foolish parents are unprepared for the strains of life. Because their wills have not been strengthened, young people of this type are in danger of being crushed by opposition and overwhelmed by small misfortunes. Loss of religious motives ranks high among the causes of adolescent suicides. Materialistic philosophy has robbed many a youth of all hope for the future and all fear of the hereafter and by doing so has paved the way to his self-destruction. The grisly doctrines of psychoanalysis have claimed their share of adolescent suicides.

In later adolescence, love becomes a motive for self-murder. Failure in love inflicts less deadly wounds on adults than on adolescents; for the latter it often means the abandonment of hope. Jealousy, chagrin at being rejected for another, grief over one's loss, the desire for revenge on the loved one, all contribute their share in swelling the number of adolescent suicides. The newspaper publicity that is given to suicides has a harmful effect on the general public; it acts by suggestion

on those whose minds are unstable and who tend to imitate the morbid. Detailed accounts of "waves of student suicides" heighten the wave by keeping the subject before those adolescents who crave notoriety so intensely that they are willing to die for it or who are already suffering from some mental state that predisposes them to suicide.

Natural means for combating youth's tendency toward despondency should always be utilized, but when all is said and done the one effectual prophylaxis against suicide is the conviction that it is a deadly sin. No other argument will influence those who are persuaded that life holds out no promise except that of pain and disappointment while death brings rest and relief. It is because the Catholic Church has always emphasized the immorality of suicide that this type of crime is comparatively rare among her adherents, both adult and adolescent.

Crimes Against Persons

In later adolescence there is an increase in the number of crimes against persons, and in this category sex offenses occupy a prominent position by reason of both their gravity and their frequency. They are becoming increasingly common today, not because the present generation is more highly sexed than its predecessors but because the boys and girls of our age lack many of the safeguards that hedged around the youth of former times. Religious inhibitions have been removed from the majority of the young people of this country; moral laxity is condoned by a changed public opinion; boys and girls are listening to the comforting but false doctrine that repressions, especially in the field of sex, are dangerous. All these factors, and others that could be mentioned, undermine purity, while at the same time they put an added obligation on the trainers of youth. There is need for greater watchfulness and for greater insistence on the use of the supernatural means that preserve purity — I mean prayer and the sacraments. Our own Catholic boys and girls have an incalculable advantage over those adolescents who have been deprived of religious training, but it is well to remember that our children have the same human nature as others; unless

they are protected they will be harmed by the bad example they see all round them; their ideals of morality will be lowered by a score of influences that filter into their lives.

The natural arguments for personal purity that are based on the fear of the physical consequences of immorality are good as far as they go, but they should not be exaggerated. Solitary sex sins are physically harmful, but they do not cause insanity. The fear that they do has caused some people to go insane. It is ignorance that causes many boys and girls to contract this habit, and this is one reason why the sex instruction, of which we spoke in an earlier chapter, is necessary. It is enormously easier to prevent this vicious habit than to cure it. A little timely warning would protect many a boy and girl against falling a victim to the degrading practice of self-abuse.

The adolescent might be saved from many sex excesses if he would seek advice from those who could direct him, but he is reluctant to speak of his difficulties, either because of the shame he feels about them or because he imagines that no one else has ever experienced the troubles that he is encountering. This mistaken notion causes him to feel that no one can understand his problems or counsel him on them. It is well to let him know that his temptations are not unique with him. By letting him see that you are aware of some of his anxieties, you will gain his confidence. He will be comforted by the feeling that he is not abnormal, while at the same time he will be encouraged to seek the guidance he needs for his protection.

Parental Coöperation

Since the problem of juvenile delinquency is preëminently one of prevention, the coöperation of parents is imperative for its solution. Such coöperation is often lacking in the case of children who come under the care of social agencies. Many of these children become social problems precisely because their parents fail to take the necessary care of them. But sometimes children of this class lack the proper guidance at home not through ill will on the part of the parents but through their lack of knowledge. In these instances, something may be done to remedy conditions. The parents can

be instructed in the understanding and in the guidance of their offspring. It must be confessed, however, that a bad social environment usually argues bad home conditions and negligent parents. When these are found together, the best efforts of social workers are likely to be sterile.

When there is question of the problem cases that confront the teacher in ordinary schools, the situation is usually different. Those children frequently come from fair social surroundings; often enough they have exceptionally good homes. The "black sheep" of good families has long been familiar, although his antiquity has not robbed him of the interest he arouses. People never cease to wonder why one individual so egregiously fails to imitate his virtuous brothers and sisters. Generally speaking, the black sheep has had his wool stained by evil contacts outside the family circle, but occasionally his own parents unconsciously start him on his downward course. If he were better trained at home he would not fall so easy a victim to corrupting foreign influences.

Parents need instruction in the training of their own children. Many of them feel utterly lost when they are confronted by delinquent tendencies in their adolescent boys and girls, and they would welcome reliable advice in their difficulties. One of the advantages of parent-teacher associations, and of similar organizations, is that they afford parents the opportunity of meeting the teachers of their children and of discussing their mutual problems. This condition makes for a closer coöperation between the home and the school. Often, too, the parent can profit by the teacher's psychological knowledge of adolescent nature and by his or her wider experience in the guidance of youth.

The Training of Parents

We should calmly admit that some of the delinquency of adolescence is due to the mistakes of well-intentioned but unknowing parents. The failure of fathers and mothers to understand their own developing sons and daughters may lead to unreasonable demands that destroy mutual confidence and incite the adolescent to rebellion. Parents who

lack definiteness and firmness in dealing with their young children are encouraging a later disobedience that will spread to larger fields. The absence of decision on the part of those in authority produces a lack of obedience in those who are commanded. A vacillating policy in the home is sure to breed conflicts when children become adolescents who long for wider freedom. If children are to be submissive they must know precisely what is expected of them, and they must be convinced that observance of commands will be exacted. Much of the disobedience of children and the consequent delinquencies of youth are caused by the want of firmness and constancy of parents. Many children and adolescents who are unmanageable in their own families are submissive and compliant in the classroom. Yet there are far larger numbers to be controlled in the school, and the discipline there is usually more rigorous. The reason for the better obedience is simple; the pupils know exactly what is expected of them and they are aware, also, that they must live up to the expectations.



Chapter XII

GUIDING AND GUARDING YOUTH'S IDEALISM

We have dwelt on the faults of adolescents at considerable length because an understanding of the delinquencies that are common to the period will forestall surprise and possibly prevent mistakes on the part of those who are interested in the formation of youth.

The adolescent's tendencies toward asocial conduct are frequent and varied, and that would be a reason for discouragement if there were not another side to the picture. In the moral field, as in every other, we are confronted with the contradictions of youth, so that side by side with sinful proclivities are found aspirations for the most exalted kind of conduct. Though youth is sensitive to criminal temptations, he is responsive to good influences also. Adolescence is rich in visions and in high ambitions. A recognition of this fact will make for greater toleration toward the excesses of young people; it will be an encouragement to those who try to help them.

If we are to help flaming youth, we must keep our faith in it, and in reality there is no real cause for losing that faith. It is true that the adolescent flames with energy and enthusiasms, which may betray him into burning himself out in unworthy pursuits, but the same eagerness makes him ready to glow with fine ambitions. If he were colder, he would be less exposed to danger, but he would likewise be less capable of splendid enterprise.

The Conspiracy Against Youth

Another reason for patience and sympathy with erring adolescents is the fact that so many evil forces conspire against them at present. The task of training adolescent boys and girls into men and women of strong moral character is rendered difficult by the vacillating nature of adolescence, but it is made doubly hard today by the greedy selfishness of those who sacrifice youth to their own financial interests. Adolescent impulses are exploited in a manner that is a blot on our civilization. The glamour thrown around lawlessness by newspaper publicity and by crime pictures in the theaters reacts unhealthily on the adolescent's longing for independence. Youth's desire for thrills is appealed to in countless vicious ways. A host of subtle influences play on his awakening sex impulses; catchy songs and music stimulate him to an unhealthy excitement; literature that goes as far in suggestiveness as the law permits, modern dances that are devised to promote other things besides graceful movements, sensational billboards that feature sex titles and sex situations as a bait to adolescent patronage; all these traps are set with a good knowledge of the psychology of youth. Surely sinning youth is greatly sinned against today, which is another reason for added effort on the part of the educators of adolescents.

The Protection of Idealism

One of the most hopeful and helpful safeguards against these multiplied evils is youth's natural inclination toward idealism. This normal trait should be made an ally by those who are trying to steer youths and maidens over the danger period of adolescence and train them to a virtuous later life. In the years immediately following puberty the ideals are likely to be crude and unstable; frequently enough they are absurd or impossible. The boy's ambition, for instance, is to be a traffic officer or a hockey player, while the girl dreams of a career as a movie star. But, from the viewpoint of moral training, it is not the *form* of the ideals that is significant, rather it is the fact that adolescents show a disposition to

form them spontaneously. This disposition is the foundation on which to build. In later adolescence, the ideals become more practical and permanent. If the early training has been good, they will lead to stability of conduct, to earnest endeavor, and to achievement. For, after all, a person's life is largely determined by the ideals he cherishes and strives to attain — because ideals are motives of conduct; they stimulate to effort; they hold us to our course; they are antidotes against despondency.

What is an Ideal?

Literally, an ideal means something that exists in the mind. It is the concept of what is regarded as acceptable or perfect. So long as the ideal remains a mere fancy, it is of little practical worth; it produces the "idealist," the sentimentalist who dreams beautiful dreams but lacks the courage or the energy to attempt their fulfillment. It is only when its possessor tries to make it real that the ideal has genuine value, for then it is a spur to action. It is of this practical ideal that we shall speak in the present chapter. So, by an ideal we understand a good that a person not only conceives as desirable but actually labors to reach. It has been well defined by the Reverend Ernest Hull, S.J., as "an idea that is grasped firmly in the mind, raised to a standard of action, and pursued consistently."¹

It has been said that the past and the future meet in a practical ideal. Insofar as it is a stimulus to activity it looks to the future, but it has its origin in the past. The nature of the ideal is shaped by our antecedent knowledge, for the things we ambition are the things we have learned to prize, and the things we prize and the values we set on them are determined by our previous experiences. Training can modify old ideals and create new ones. It can set up worthy goals or stamp out the desire for those that are objectionable. The time for perfecting the training in ideals is youth. It may be started in childhood, but it should be brought to its completion during adolescence, for the boy and girl of that age are

¹E. R. Hull, S.J., *The Formation of Character*, B. Herder Co., St. Louis, 1929. See Chap. II.

intellectually capable of appreciating the value of ideals; they are naturally prone to form them, and those ideals that are reared during adolescence are likely to endure. After puberty, guidance by command should cede as much as possible to guidance by ideals, for the aim of character training should be to get the youth to act virtuously, not because he is watched or because someone forces him, but because he wants to do the right. The one who makes this attitude a habitual motive of conduct is the man or woman of principle.

The Need of Adult Assistance

Most adolescents cannot be trusted to form practical and uplifting ideals by themselves. They need adult help both in conceiving the right kinds of ideals and in the prosaic task of trying to realize them. The adolescent should be given high ambitions—high enough to entail earnest application so that he will be trained to persevering effort—a little higher than he is actually expected to attain. Allowance must be made for the downward pull of human nature, and so the youth must imitate the marksman who, in shooting at a distant target, aims higher than he really intends to hit. On the other hand, care must be exercised that the adolescent's ideals are not keyed *too* high, for if they are unattainable they defeat their own purpose. Instead of being incentives to endeavor, they become sources of discouragement. Many adolescents need help from adults in this matter. They are impatient for perfection; they visualize lofty goals, which they expect to reach in a week or a month and their failure to do so may result in moodiness and discontent. Sometimes it leads to lack of further striving. The eagerness of youth should be enlisted in training him to worthy adulthood, but his overeagerness must be tempered even in regard to his ideals.

Just as it is easier to make resolutions than to reduce them to practice, so one can conceive ideals more readily than he can achieve them. The fickleness of youth, to which we have had occasion to make frequent reference, manifests itself in the matter of his ambitions, as it does in the rest of his

behavior. The adolescent proposes lofty aims for himself but he may fail in the enduring courage required to accomplish them. Often, too, there is a conflict between his aspirations and his impulses. His love of pleasure, his tendency to follow the whim of the moment, may make him forgetful of the distant, absent good embodied in his ideal. Yet, as has been remarked, unless ideals are backed by an energetic will and brought into touch with reality, they have small significance for life. So the second need that the adolescent has for adult help is in holding persistently to the pursuit of his ambitions. The assistance that enables the adolescent clearly to conceive attainable, elevating ideals, and that stimulates him to constancy in striving to attain such inspiring goals, is *positive* aid. The adult must help *negatively*, also; that is, he must do nothing that will tend to destroy the idealism of youth.

The Influence of Age on Ideals

The character of the ideals that are held up to adolescents should differ with their stage of development. In the early years, those immediately following puberty, the goals proposed should be specific ones and they should not be too distant. The young adolescent is still child enough to be moved by the concrete and the present; he is impressed but little by the abstract and the remote. In fact, we all remain children, more or less, in this respect. That is why the truths of faith are less potent than the facts of sense. The boy in the early years of adolescence is touched but lightly by the assurance that in later years he will regret his present indolence, but he might be stirred to great ardor in study if success in his classwork were rewarded with some early advantage. The promise of a dollar at the end of the month has raised the marks of many a boy, at least for the month. In later adolescence, the ideals may become more abstract, for then the youth has developed to the point where he can grasp general truths and be stimulated by distant values.

The Nature of Adolescent Ideals

The ideals of early adolescence should be broad enough to function in different emergencies, for they should be inspira-

tions to the youth when he leaves the restricted environs of the home or school for the broader fields of adult life. The ideal of honesty should not be confined to truthfulness in speech; it should radiate out so that it will result in honest thought and straightforward action. Promptness to the sound of the school bell is commendable, but it has little practical value for later life if the student is late for every other duty. Saving string and tinfoil is a good means for training in economy, but it is lost motion if the adolescent has not learned the lesson of being thrifty with more valuable things, such as his energy and his time.

The ideals given to youth must be deep enough to stand up against temptation, which implies, first, that the adolescent is sincerely convinced of the worth of his ideal and, secondly, that repeated practice has rendered his effort to reach it habitual.

One way of implanting concrete ambitions in the minds of adolescents is to bring before them worthy ideals from history, literature, and fiction. Adolescents are hero worshipers, and they tend to fashion their conduct on the models furnished by their heroes. Youth's sense of values is often distorted so that he may give his homage to those who are undeserving. He may mold his life on that of those who have made moral failures of their own. The tendency of adolescents to take their ideals from those whom they respect or admire puts an added responsibility on the teacher. His or her individual conduct may benefit or hurt the pupil and be a greater force in the students' lives than is all the book knowledge that they have been taught in school.

We might remark in passing that the modern vogue for "debunking history," when it takes the form of overemphasizing the human weaknesses of men like Washington and Lincoln, is not helping the adolescent. To stress the personal frailties of national heroes may serve some useful purpose and, if the defects were real, it may be good history to recount them; but an undoubted effect of such portrayals is the disruption of ideals which have been an inspiration to unnumbered adolescents. The flippant writing in some of

our modern magazines, which delights in pulling the feet from under the idols, works incalculable harm on adolescents. This type of literature appeals to youth because of its trenchant style and vivid adjectives, and it has this ravaging effect: it causes the adolescent to discard not only the particular ideal that is flouted, but to become suspicious of idealism in general. The habitual or even the frequent reading of this kind of writing is almost sure to leave an attitude of cynicism in its wake.

Ideals That Never Prove Disappointing

One advantage that Catholic education has over all other systems lies precisely in the fact that it keeps before the pupils' eyes models that are at the same time concrete and completely deserving of imitation. The Human Christ, His Blessed Mother, and the saints satisfy the adolescent's hero-worshipping tendencies with no fear of disillusionment. The psychology behind the canonization of the saints is this: people of all conditions are given exemplars on which to fashion their conduct. From every walk of life the Church singles out men and women who, with human passions and weaknesses like the rest of us, have sanctified themselves among the same kinds of difficulties that we are called upon to face. Their victory is an inspiration to others; it is a tangible proof of what can be accomplished through good will and the grace of God.

This powerful argument for fidelity should be held up continually before the eyes of our boys and girls. They should be taught to know and to admire the young saints whom the Church proposes for their example, and that means that these saints must be presented as human beings. When reference is made only to the marvelous in their lives, to their extraordinary austerities or to their miraculous performances, they cease to fire the heart of youth with a desire to emulate them. He may have an awesome admiration for them, but he feels neither the ability nor the longing to follow their example.

The Modification of Ideals

Since experience plays a large part in specifying ideals, they naturally differ widely with different people, and in the same person they change with his changing knowledge. Questionnaire studies have revealed that the principal determinants of ambitions are: age, social status, the home, the type of schools attended, the kind of literature read, companions, and sex.

The ideals of children are local, taken from their immediate surroundings, built around the home, the parents, and the few personal interests that occupy the attention of the child. Later, the ideals reach out to broader fields. The youth's ambitions widen and, with advancement in age, the adolescent's idealism tends to turn to values that are less material than those he cherished as a child. Many adolescents manifest a spontaneous enthusiasm for religion and most of them can be appealed to along spiritual lines. This fact is suggestive for training; at this time when youth exhibits a natural interest in religion, he should be given an appreciation of religious values and encouraged to mold his conduct according to them.

Foster Practical Ideals

It has always been known that a person's social status influences the character of his ideals, for, as has been said, ideals, like images, are built upon the data already in the mind. We do not ambition things about which we have no knowledge. The son of a millionaire has vastly different ideals of comfort and luxury than has the son of a professor — or he ought to have. Dissatisfaction with one's station in life is good if it stimulates a man to conscientious efforts to better his condition, but it is to be discouraged if it produces rebellious discontent. One of the tasks of the educator is to inspire the young with wholesome ambitions for self-advancement, but the particular goal proposed and the methods of reaching it must vary with individuals, since they are of different abilities and enjoy different opportunities. So

ciety, of its nature, must be stratified. There is need for greater numbers of efficient workers in the humbler tasks than there is for good railroad presidents, for the very simple reason that the humbler jobs are more numerous.

The ambition to succeed in lowlier kinds of employment will insure greater peace of mind for those who lack the capacity for engaging in higher ones while, at the same time, it will make for better general efficiency. An argument against the American ideal in education, that, namely, of a college experience for as many as can be crowded into the institutions of higher learning, is that it creates impossible ambitions in the minds of many and destroys the only ones that their limited intellectual abilities make hopeful for them. Many a potentially good bricklayer has been ruined by being exposed to a college education. We should be a better-educated nation if we had fewer students in our colleges, and we should be a more mentally satisfied people. Individual teachers can neutralize some of the defects of the system under which they work by implanting practical social ideals in the minds of pupils; and by "practical" I mean those which are attainable.

The need for such training is magnified by the fact that adolescents naturally tend to be revolutionary. To no class do doctrines like Bolshevism make so strong an appeal as to youth. The best natural safeguard against the spread of Red propaganda is to train our youth to the conviction that earnest, honest toil, whether it be in the shop or in the bank, is the guarantee of individual and social happiness. If adolescents become imbued with this conviction, they will not fall so easy a prey to the chimerical delusion that an equal division of wealth will bring the millennium.

Ideals Formed in the School

A third factor which plays a leading rôle in defining ideals is the kind of school attended. The traditions of scholarship, the particular viewpoints stressed, the curricula, the attitude toward athletics, and so on; all these create an atmosphere that affects the student's specific ambitions. This truth is

made visual by the different mental outlooks of collegiate Europeans and Americans, both while they are students and after they have passed out of the schools. The ideals of adolescents are influenced more by the school than by the home, and that is the reason why formal religious training in the school is of such vital importance. It is obvious that the child or youth who never hears a word about God or about God's law can easily come to feel that He and His commandments are of slight consequence; and we do not build ideals around things we regard as trivial. The adolescent in whom this attitude is fostered is almost sure to develop into the man or woman who has no ambition to meet the responsibilities or fulfill the obligations owed to the Creator. It is not enough to give adolescents occasional formal instruction in religion; they must breathe a religious air. This, of course, does not mean that they are to be taught nothing but catechism and Church Latin, and no one but the ignorant or the ill-disposed has ever put forward such a contention. But it does mean that the instruction of adolescents, even in the secular branches, should be carried on in a religious atmosphere; it should be guided by religious principles; it should fit the student for living up to his moral obligations. It is this view that underlies the whole system of Catholic training and inspires the sacrifices that Catholics make to give their children a Catholic education.

The Influence of Sex on Ideals

Sex is a most significant factor in the formation of ideals. In general, the ideals of girls are more conservative than those of boys and are more influenced by ethical and social considerations. Girls incline to find their ideals in their immediate surroundings more frequently than do boys, and in later life this tendency persists. The ideals of women are usually more restricted than those of men. In this respect the female is more childlike than the male and her proneness to adhere to the more localized kind of ideals is partly responsible for the adage: "Woman is nearer the child than man." Boys, except when they are very young, seldom choose women as their ideals, but over half of the American girls

who are questioned in a particular study had men as their ideals.² I do not know if the group investigated gives a true picture of actual conditions, but if it does the situation is most regrettable. It is not healthy for our girls to have male ideals at the time they themselves are maturing into womanhood. Adults can do much to remedy the unwholesome condition by directing the attention of adolescent girls to inspiring female ideals that will serve as models of womanly culture and virtue.

Not everyone is capable of training the fine idealism of youth by directing it to uplifting ends. Success in this task calls for one whose own ideals are high, who is so convinced of their worth that he strives for them consistently. Moreover, he must retain youthfulness of spirit. Young people are impatient of the conservatism and inertia of their elders; so that he who hopes to influence boys and girls in the teens must enter into their enthusiasms while keeping his own stability of judgment. The person who jokes about youth or its ambitions forfeits the confidence of adolescents and loses his ability to help them, either in building up their ideals or in any other way. And he who regards youth as "among the damned" is worse than useless as a counselor to them, for he will surely give evidence of his attitude; he will thus provoke a resentment that will condemn his best efforts to sterility, and will probably incite the adolescents with whom he deals to behavior that is far from ideal.

Since youth tends to waver in the practice that is necessary to make his ideals habitual forces in his life, he needs a strong motive to protect him against the lure of present pleasure and to hold him to the sometimes dreary task of working for a distant goal. In other words, his ideals must be pyramided; his more specific ambitions must rest on one basic, general ideal which inspires all the others. The question is: What is this fundamental aim to be? Some pin their faith on altruism. Their contention is that if youth is firmly imbued with the desire for helping others he will forego personal advantages and endure personal sacrifices for the good of his fellows.

²E. Barnes, *Children's Ideals*, Ped. Sem., 1900, Vol. VII, pp. 3-12.

Altruism as the Basic Ideal

It is true that a fair number of people can be trained to a high regard for the rights of others, and a few fanatics may regularly sacrifice themselves to an altruistic theory, but it is equally true that general principles of conduct or of training cannot be formulated on the reactions of the small minority. Altruism is a good motive, so far as it goes, and it should be appealed to; but to imagine that it will lead to consistently virtuous behavior by the majority is an empty hope. We must take human nature as it is, and human nature is essentially selfish. The motive of altruism by itself will never stimulate the generality of men to persistent self-denial when their own momentous interests are at stake. In a clash between personal advantage and the good of society, it will be the good of society that goes down. An appeal for self-sacrifice on the score of the welfare of future generations will usually elicit no other response than "What has the future generation done for me?" This all sounds cynical, but we may as well face the facts. Moreover, a man may do many things that are not considered injurious to others and which, therefore, would not be proscribed by altruism, but which are immoral and forbidden by the law of God.

Other Natural Ideals

Nor is mere self-respect a cheering motive on which to found ideals, for self-respect may be sacrificed to self-seeking. Besides, a man may sin in diverse ways without losing prestige in the circles in which he moves, provided he sins with a certain finesse. His mind could be a cesspool of pollution, yet bring him no disgrace in the eyes of his fellows—for they do not see his foulness.

"Courses in Crime" which are supposed to impress youth with the futility of lawlessness and dishonesty will not result in permanently inspiring ideals, for youth is a gambler and he knows cases where crime *has* paid; he sees instances of successful lawlessness portrayed on the motion-picture screens; he reads of dishonesty that has profited its perpetra-

tors; the Sunday supplements acquaint him with those who have achieved notoriety through their immoralities.

The Religious Ideal

And so it is with other purely human motives that are advocated as means of training youth to virtuous living. In themselves, they are all inadequate. There is only one motive that is strong enough to curb individual selfishness and human pride and the longing for personal enjoyment—the religious motive. Take the fear of offending God from a man and he has no efficacious argument for being moral, when being moral involves personal hardship and the forfeiture of tangible, material advantages. It is precisely because children are being deprived of religious training that we are inundated with experimental substitutes for coping with the moral problem of youth. The problem can be solved only by bringing religion back into the hearts of young and old alike.



Chapter XIII

THE MORAL FORMATION OF YOUTH

There is no more important chapter in the psychology of adolescence than that on the moral training of youth. There is none that the Catholic finds so unsatisfactorily treated by the majority of those who write on this feature of adolescent formation. There are two reasons why the Catholic objects to much of the present-day literature on moral education; one is the philosophical viewpoint of the authors; the other is their conception of the relationship between morality and religion.

False Conceptions of Morality

Most of the psychologists who deal with the question of moral training are saturated with the theory of evolution and their philosophy is that of materialism. The logical and necessary consequence from these assumptions is that all man's activities must be explained in terms of physical responses, for if there is no essential difference between the capacities of human beings and animals, there can be no intrinsic difference in their behavior. It is said that the reactions of men are more complex than those of the brute, but that fundamentally they are of the same order. This line of argument is applicable to every type of human conduct so that what has been called morality must ultimately be reduced to some form of organization among physiological processes. To this view the Catholic is unalterably opposed. He holds that morality involves more than physical reactions and, hence, cannot be explained in terms of material forces, how-

ever well ordered those forces may be. According to the Catholic conception there can be no morality in conduct unless that conduct is shaped by the powers of the soul. An act must be human in order to be moral; it must be freely placed by a man who is moved by reasoned deliberation.

The Catholic rejects the second supposition that underlies a large fraction of the present-day discussion on morality. In the modern view there is no causal connection between morality and religion. In fact, it is contended that morality should be divorced from all dogmatic belief since it is maintained that religion is a holdover from primitive superstitions, from cave-men fears or tribal customs or savage taboos. It is an institution that we have outgrown, a thing that hampers the kinds of activities that are serviceable to the race in our enlightened age. Hence, it is maintained that religious motives are not necessary for the leading of a moral life; in fact, religion is a hindrance to that kind of morality which is suitable to our civilization. This attitude is diametrically opposed to the belief of Catholics. In their mind morality and religion are intrinsically related. An occasional individual may lead an upright life through purely natural motives, but for the majority the only safeguard of an enduring morality is religion. Morality consists in the recognition and the fulfillment of the claims of duty; in doing the right and avoiding the wrong through a sense of obligation. The fact that he was created by God imposes on man certain fundamental obligations. If those responsibilities are shirked, a man is not moral, no matter how well-deserving he may be of the community or how well he lives up to the obligations laid upon him by society. If a man does not recognize his duties toward a higher Being, and shape his conduct accordingly, he will not be consistently moral, even in the worldly sense.

Because of the two false persuasions mentioned above, namely, the materialistic and the atheistic viewpoints, the Catholic regards many of the courses in character training that are being offered in colleges and universities today as inadequate and unacceptable. They push the freedom of the will into the background when they do not reject it entirely;

they neglect the fact of grace and the need man has of it; they have no place for the idea of God or of His claims on man. The aim of modern training in morality is social efficiency, since the morality of an act is said to be measured by the good or evil effect it has on society. The idea that a man must prepare himself for a future life, the nature of which is determined by the way he lives the present one, is either denied or studiously neglected.

The Demand for Moral Training

The question of formal moral education in the schools is strongly agitated today. Until about the middle of the nineteenth century moral training was considered an integral duty of the classroom. Then a new viewpoint made its appearance. Religion was divorced from education in the public schools. The theory came to be held, that the school had few or no obligations in the field of formal moral discipline, its function being to impart intellectual instruction while moral and religious training were to be given by the churches or in the home. This opinion has exercised a wide influence on American education for many years. But today it is beginning to be modified. There is an ever-growing conviction among educators that some kind of moral instruction must be introduced into the curricula of the schools. Several factors have operated to produce this change of attitude, but I shall mention only two. The first is the fact that experience has proved the folly of the claim that education in school subjects for all the children would insure morality. The "democracy of education," that used to be heralded as the panacea for all social evils, has been subjected to the laboratory test of experience and it has been found lamentably wanting. Statistics on juvenile crime have convinced all but the most fanatical that the classroom must do much more than it is doing if our youth are to come through the trials that beset them with cleaner records.

The second reason for the growing advocacy of courses on character building is a change of viewpoint in psychology. In the early years of the science, and for a long time after, psychologists busied themselves in studying the impressionable

side of man. They centered their interests on his intellect and imagination and memory and sensations and attention, in a word, on those mental powers through which he comes in contact with the outside world. This attitude carried over into the classroom, for the educationalists, in taking over the findings of the psychologists, borrowed their viewpoint also. But recently a new attitude has developed among psychologists. Their preoccupation now is on expression; that is, on the ways that a man externalizes his internal states. It is temperament and character and the emotions that are to the fore in the psychological world today. This change of front is reflected in education so that, at present, educators generally admit that in the training of the child what can be brought out of him is at least as important as what can be put into him. The recognition of this truth is hailed as a triumph of modern methods, but it must be confessed that some of its glory is dimmed by the fact that as far back as the fourth century St. Augustine insisted that the function of education was to teach the student self-control and then to give him information. This is an instance of a return to sanity after a long experiment that has been excessively costly in human material.

What Is Moral Education?

Since the importance of the adolescent period for moral growth is appreciated at present by most of those who have had to do with the formation of the young, there is not much argument among educators about the need of moral training. In fact, as has been said, many of them are demanding distinct courses of moral instruction in the schools. But when there is question of the material that should be taught in such courses and of the best methods of imparting the instruction, there is not so close a harmony; in fact, there is a great divergence of opinion. It is obvious that the methods of teaching will be greatly influenced by the material to be taught and that the material itself will depend on what morality is judged to be.

On the basis of their conception of morality we might divide men into two classes: first, those who regard moral

conduct as a purely physiological reaction; and second, those who believe that it involves the mental factors of reason and will. We shall consider some of the outstanding current expressions of these two views.

Morality as a Physical Response

For those who look on man as merely an animal, there can be no question of morality in the ordinary sense of the term. Men have always believed that morality implies the power of conceiving an ideal and deliberately striving for its realization. The ability to do this has been regarded as a specific prerogative of man, so that animals are not considered moral or immoral; they are amoral—they lack a moral sense. It is true they often exhibit some estimable qualities: care for their young, cleanliness, loyalty and devotion to their masters, for example, and these traits might be virtues in a human being. They are not virtues in the animal because he is not motivated by a sense of obligation; he is not influenced by a recognition of duty that he owes to himself or to others. The good behavior of animals is the effect of training, the fruit of habit, or the expression of instincts. This fact has always been recognized and has guided men in their dealings with the brute. We may punish animals for their misdeeds; we may even kill them because they are a menace, but no one holds them morally responsible. A cat is not tried juridically for eating the goldfish, nor is it strapped into an electric chair when it is proved guilty.

In very early childhood this lack of responsibility is found in the human being also. An infant is not conscious of ideals or of moral obligation. But the normal child is *capable* of such ideals, which is proved by the fact that he actually attains them as he advances in age. If he is an idiot who lacks the brain development required for the normal exercise of his intellect, he, like the animal, remains amoral; he is not held responsible for his acts. The law denies the ability of the feeble-minded to enter into a binding contract or to administer their own affairs. Those who maintain that man does not differ essentially from the beast do not use the word *morality* in its accepted sense when they talk of moral con-

duct, and they would admit this fact cheerfully; they acknowledge that they are restricted by the poverty of language.

The exponents of the theory that moral behavior is a matter of mere bodily responses contend that it is completely determined by extrinsic conditions; it embodies no individual rational effort at all; it is an affair of conditioned reflexes or of habits or of instinctive reactions. According to this view, conduct is moral or immoral depending upon which particular bodily responses are touched off by the environment. A Behaviorist, for instance, if he talked of morality, would describe it in terms of conditioned reflexes of the kind that fit in best with the reflexes of others who form the community.

If morality is simply a physical reaction, it can be trained only indirectly; it cannot be taught formally or explicitly, for if the intellect does not enter into a moral action, the intellect cannot be appealed to nor can the will be moved by holding moral ideals before it. All that can be done is to train the instincts, and this is accomplished not by teaching but by practice. In other words, moral education reduces itself to a laboratory exercise. Just as a man becomes a finished ball player or an expert musician or a clever juggler by practice, so he becomes good morally. Hence, the method of training to morality is to pit one instinct against another. Make a desirable impulse dominate an unseemly one. The altruism of youth should be developed so that it will counteract his natural selfishness; his instinctive pride and desire to please should be trained to neutralize his tendency to anger; his sense of chivalry should be made a counterpoise to his sex impulses.

All this is good as far as it goes, but it is thoroughly inadequate as an explanation of morality or as a method of training to it. We should be the last to deny that morality is influenced by practice. Good acts and evil ones become easy in proportion as they grow habitual, but it is philosophically false to maintain that morality is a matter of practice exclusively, or that it is a response to blind instincts. Impulses do enter into the picture; emotions tinge the morality of a person's attitudes and of his individual acts; but those emotions

and impulses are not determined by external circumstances alone. They are frequently aroused by intellectual insight and by the human interpretation of their causes. They should always be controlled by the reasoned will. We should build on natural impulses in training to ethical conduct, but we cannot resolve morality into physical components and certainly we shall not look for enduring moral conduct from the mere balancing of impulses.

Morality and the Unconscious

Those who hold that unconscious drives are the sources of all human activity and that man's impulses must be given free and unhampered expression if they are not to overwhelm him with a neurosis, are fond of talking of "sublimation." Their system of moral training would consist in elevating the "urges" up from lowly planes to higher reaches where they can be exercised both to the satisfaction of their possessor and to the advantage of others. There is a kind of sublimation that is undoubtedly helpful in character formation and which, therefore, should be fostered. It is the sublimation that is effected by reasonable motives. The youth who learns that he can satisfy his normal craving for pleasure by succeeding in worthy enterprises, sublimates his natural desire for enjoyment and by doing so he acquires both a stimulus to ambition and a protection against danger. The one who makes sex an inspiration to gallantry instead of an incentive to sin raises sex above the level of the animal. But sublimation in the technical sense of the psychoanalysts is no spur to high endeavor, nor is it a sane basis on which to build a system of character training. The whole idea of "sublimation" stands or falls with the Freudian conception of the unconscious mind and the Freudian notion of it is philosophically absurd and psychologically untenable. A system of moral training erected on a foundation of this sort is a flimsy structure indeed.

The Freudians' notion of sublimation is derived from their concept of the structure of the mind. According to the psychoanalytic theory the mind is made up of two "parts" which are defined in terms of their contents. The *conscious* mind is

constituted of those operations of which we are aware, the ideas and feelings and motives that immediately affect our ordinary conduct. It is said to exercise comparatively slight influence on human behavior because, at any given moment, we are conscious of very few ideas. The vast majority of our varied experiences have long since passed out of our awareness and been forgotten. In Freud's view, these are all stored up in the *unconscious* mind. It receives and retains every sensation we have ever perceived and every emotion through which we have ever lived. In it is deposited every impression we have had, no matter how lightly it affected us at the time of its occurrence. Some of these past experiences have been pushed out of consciousness by later ideas or impressions, others have faded from awareness because we had little interest in them. But there are still other ideas and emotions which are forgotten for wholly different reasons and in a quite different way. We have *forced* ourselves to forget them. These are the contents of the *real* unconscious mind. They are all of a disagreeable or shocking nature, appropriate to produce emotions of shame or reproach. They are the primitive instincts that we are supposed to have inherited from our cave-man ancestors. They are the brutal tendencies which, if let loose, would shame us in the eyes of our fellows and would wreck civilization. Hence, we never allow ourselves to admit their existence, we crush them into the unconscious. Still they remain active and dynamic there. They are buried but they are not dead. They chafe under the restraint; they tear at their bonds; they know no law; they fight for expression at any cost and they constitute a force of enormous energy. When these pinned-in, strangulated emotions have no opportunity to work themselves off in some kind of external activity they result in neuroses. But great numbers of people are saved from mental disease by the mechanism of "sublimation." By this is meant that the energy generated by repressed impulses is expended in forms of behavior that are socially approved. The psychoanalyst regards all repressed emotions as fundamentally sexual. Hence, when he speaks of "sublimation" he implies that the pent-up sexual desires are directed into nonsexual channels; sex curiosity, for in-

stance, is elevated into a spirit of scientific investigation. In this way a man satisfies his libidinous longings without incurring the reproach of his fellows. In fact, he merits their respect because he confers a benefit on society. Hence, he remains mentally healthy, for he is spared the strain of constantly holding his rebellious instincts in leash while, at the same time, he preserves his feeling of self-respect.

"Morality Is Social Efficiency"

The concept of morality that has found the highest favor among school people in this country is that which is built up around the idea of social values. This notion rests on the assumption that morality is the result of the experiences men encountered as the result of living together. They found that certain modes of acting were helpful to the group, while others were harmful. In the course of time, and as the result of experience, a code of morals grew up around these actions; the wholesome ones were prescribed and the hurtful ones forbidden. Hence, the morality of acts is not determined by any intrinsic quality in the acts themselves nor does it depend on any arbitrary prohibitions or precepts that are imposed by an outside authority. It is decided by the experiences of the race in its long struggle for existence. That conduct is moral which promotes the common good.

Hence, morality is defined as "social efficiency" or "the appreciation and control of the values of life" or "the best thing in each situation" or "the discovery and creation of ways of living which conserve and produce as many values as possible for as many persons as possible over as long a period of time as possible." These are catchy definitions but they are vague on the meaning of "value" and they are unwarrantable for several reasons.

Inadequacy of the Social Concept of Morality

In the first place, they leave God and man's responsibility to Him entirely out of consideration; and second, they are founded on a false philosophical opinion, for they suppose that man's highest obligation is to society and that he exists for its good. The contrary is true. Society exists for the good

of man. Moreover, all the definitions of morality that are couched in terms of social values make morality a relative thing and that of its *very nature*. The test of the ethical value of an act is the pragmatic one: "it is moral when it works," when it produces social betterment. Measured by a norm like this, morality becomes a mutable thing. It depends on changing circumstances, so that the same line of conduct which furthers the interests of society in one set of conditions might harm those interests in another set; and thus an act that is moral in one generation might become immoral in the next. This is a false view, although it is a popular one.

It is true enough that certain things are wrong or right because of circumstances. The doctor who drives sixty miles an hour over a deserted country road in order to save a man's life performs a good deed; while the wild youth who travels at the same rate through a crowded city street is guilty of a crime. But there are certain principles of morality that are unchangeable, that are urgent at all times and independent of all circumstances, either because they have been imposed by God, or because they are founded in the nature of man, which does not change with the passage of time. Blasphemy and lying and adultery are always wrong, for they are always unworthy of a being who is rational and free, and they are condemned by God's positive law.

Those who define moral conduct in terms of desirable social behavior maintain that morality can be taught formally and explicitly by emphasizing the right ideals and impressing the pupil with their value. The ideals to be stressed are those of citizenship, social service, personal sacrifice for the good of the majority, and so on, and the method of instruction consists essentially in creating an environment that will inspire youth to good social responses. The hope is that these responses will become habitual through practice and will result in a permanent disposition to do the right and avoid the wrong. The home, the school, and the church must all coöperate to produce a stimulating "moral atmosphere"; athletics, social organizations, in a word all the activities of the little world in which the youth moves should be directed in such a way that they will afford him practice in the social

virtues which he will be expected to exercise when he takes his place in the larger world of adult life. Formal training in citizenship should be given; the human element should be stressed in literature and history so that the noblest acts and the most generous emotions in the lives of the great men and women of the past may be made concrete to hero-worshipping adolescents. Art is to be enlisted in the formation of character by ministering to the adolescent's developing appreciation of beauty and by making him impatient of the base or the sordid; while science is trusted to supply the virtues of open-mindedness, intellectual honesty, and high appraisal of truth.

The modern educator employs many other expedients in his efforts to help boys and girls in the acquisition of virtuous habits. For example, physical education is utilized in the schools not only as a means for perfecting bodily development but as a method for meeting sex problems and of training to endurance, to loyalty, and to sportsmanship. The aim of various forms of trade instructions is not only to train the adolescent in different kinds of skills and to enable him to give more intelligent consideration to the question of his future lifework; these courses are serviceable, also, in teaching habits of application, of industry and an appreciation of the dignity of labor. Classes in home economics serve the double purpose of giving girls an interest in homemaking and an ability for it. Lessons in thrift and in financial management have far-reaching beneficial consequences in the lives of many adolescents.

We do not deny the value of all these expedients for brightening adolescent ideals. In fact, these methods of forming youth are worthy of high praise. Emphasis on such means of training will result in better social conditions and in more contented and efficient individuals. All we contend is that the methods outlined above do not completely meet the need for moral education. They train to the practice of merely natural virtues which, indeed, are eminently desirable but which in themselves are not sufficient. Youth must be given the correct attitude toward the supernatural, also. For it is always true that God and His claims must enter into

the conception of morality, and it is always true, even though that fact may be neglected or denied, that man has a soul to save for eternity.

A fundamental error of all the systems we have touched upon, and they are representative of modern moral theories, is that they do not take account of the whole man. His most important powers, his intellect and will, are glossed over and their training made secondary. The adolescent has impulses and instincts; some of them are good for himself and for society and their exercise should be encouraged; others of them are bad when given unregulated expression, and he should be taught to control them. The point to be remembered and stressed with the adolescent and the child alike is that he is not driven by his impulses like a sparrow in a cyclone; he is enticed by them, but he can resist their seduction. And in the natural order he must do this by his will power.

The Will to be Moral

If people are to be moral, they must first want to be moral. That determination means that they have a correct conception of the moral ideal; that they are convinced of its worth and that their wills have been strengthened to struggle for its attainment. This has been the consistent teaching and practice of the Catholic Church, and those who are intrusted with the care of Catholic youth should always keep that in mind. While profiting by all the genuine findings of modern psychology, they should not allow themselves to be misled by false philosophical theories or idle psychological speculations. Morality is not a thing of instincts or of conditioned reflexes. It is the result of intelligent and practical willing. The purpose of moral training is not to produce a generation that will react to particular situations, like a group of well-practiced seals, but men and women who guide their lives according to principles and through Christian motives.

Any system of morality that is based on purely human motives, whether of expediency or of community prosperity or social advancement, must necessarily be ineffective. No matter what good will may be behind it or how energetically it

is enforced, such a theory of morality will fail in its purpose. I shall go further and say that it will defeat its own purpose, for it will lead to a breakdown of the very society it hopes to benefit. A theory of morality that looks only to the good of this life, whether it is the welfare of the individual or of society, is incomplete. We know with certainty from reason and revelation that man has responsibilities to God, and education must fit him for success in living up to these duties. Hence, the moral ideals that underlie so many of the courses in character training and ethical formation condemn these agencies to failure and their sponsors to disappointment.



Chapter XIV

THE RELIGIOUS EDUCATION OF ADOLESCENTS

In these pages we have repeatedly stressed the need of religious training in the formation of adolescents. We have insisted that there can be no true morality without religion; that religious motives are indispensable in cultivating a wholesome strength of will; that at the base of youth's ideals, supporting and guiding and energizing all of them should be the religious ideal.

The Necessity of Religious Training

All these reasons make instruction in religious beliefs and practice in religious observance desirable as means to worthy ends. But religious education is necessary during adolescence as an end in itself. In other words, religious training in youth is not only a requisite preparation for later life but it is an aid that the adolescent needs to buoy him up in the swirl of difficulties and temptations he encounters. The real purpose of education is to train the whole man, to fit him for complete success in life. It is part of the business of education, therefore, to develop the student's religious nature so that he will fulfill the primary purpose of his existence, which is to save his soul.

Religion is not a luxury to be enjoyed by the favored few. It is not a hobby, like golf or stamp collecting, that a man may take up or put aside as he feels inclined. It is a necessity founded in the nature of man. Hence, it is obligatory for every human being. Philosophy proves that man was created

by God and this truth is confirmed by revelation. This fact makes man dependent, and, of his very essence, it puts him under the necessity of avowing that dependence by submitting his will to the Creator's and by paying homage to his Maker. That is an objective truth which is untouched by either denial or rejection and man has a spontaneous impulse to recognize it.

Human Nature Impels to Religious Belief

There is no "religious instinct" in the strict sense of that term, for instincts have to do with physical responses and the exercise of religion is predominantly a mental performance; it is an activity involving intellect and will. Still, there is a religious impulse in man. He has an inherent tendency to acknowledge and to reverence a higher Being, and this disposition forms a part of man's native endowment. If we wish proof of this statement, we need only consult the records of history. There never has been a people that did not have belief in God or in gods. The forms that belief has taken have differed very widely and the ceremonials in which it was clothed have often been puerile, but, from a psychological point of view, these are accidental features resulting from an intelligible ignorance. The essential and the important phenomenon is this: no matter to what depths of savagery they have descended or to what degree of refinement they have mounted, men have always believed in a supernatural agent who had power over their lives and destinies.

A conviction of this kind that has been universal in time and place, that in its essence is independent of conditions of culture, has only one explanation: it has its basis in man's nature. The human being is forced by his own reason and by his own observation of the visible things around him to conclude that there *is* a God.

Even the untutored savage has some notion of the principle of causality. It is a very imperfect notion, but it leads him to the conclusion that every effect must have a cause. His own existence, the existence of other men and objects around him, the order he sees in the universe, all impel him

to the belief in some creative agent outside the world. In very many instances, the savage has false ideals about the character of this extramundane being, but the point is that he has the idea. He is led by his own reasonable nature to acknowledge the reality of God.¹

The definitions of religion are numerous and varied and often mutually contradictory. On reflection, this is not so surprising, for the term "religion" has been used to cover so vague and so indefinite a collection of phenomena that it is practically impossible to include them all in one brief descriptive formula. Fortunately, it is not necessary for our purposes to attempt a formal definition. We are advocating religious education of a very specific kind, namely, training in Catholic belief and in Catholic practices — both of which are familiar to Catholic teachers.

The Psychology of Religion

We might remark in passing that in this discussion on the subject of religious schooling, our viewpoint is the psychological one; that is, we consider religion as it affects the intellectual, volitional, and emotional reactions of men. In this book we are not explicitly concerned with the question of the supernatural character or of the objective truth of Catholic beliefs; both of these facts are proved in theology. Here, we take them for granted. The psychological study of religion concentrates on those mental processes or states which a person experiences when he is influenced by religious beliefs or exercises religious practices. It attempts to learn how religion affects a person's consciousness.

Psychology Inadequate to Explain Religion

It is clear that this method of considering religion is incomplete. It cannot tell us anything of the truth of accepted

¹It is a historical fact that man was not left dependent on his own unaided powers for his knowledge of God. In the beginning, a revelation was made and it has never been completely lost. On the contrary, it has always guaranteed and clarified the religious beliefs of a great part of the human race. With the lapse of time, however, this revelation became obscured and forgotten, in the case of many nations. Other peoples drifted into barbarism and were separated from contacts with their more cultured fellows. Still, they had belief in a supreme being; they derived it from the use of their human powers.

beliefs any more than a study of the learning processes gives up information on the validity of the knowledge that is acquired through them. Moreover, the supernatural elements that are essential to true religion, such as grace or the special Providence of God, cannot be studied psychologically precisely because they *are* supernatural, and science deals with natural forces exclusively. All that psychology can do is to examine how a man uses his natural capacities when he has a religious experience.³

Yet, when this type of approach is kept within its limits, it may supply us with very useful knowledge. The psychological study of religion may result in more effective ways of proposing religious motives and of building up religious habits. It is well to remind ourselves that man does not use one set of mental powers in his religious life and another in his secular pursuits, for, after all, he has no unique "faculty of religion." All his higher mental abilities are reducible to thinking, feeling, and willing. And so, in his spiritual activities, he employs the same intellect and will that he uses in his ordinary behavior. It is true, of course, that these powers are elevated by a supernatural force so that they can produce effects of which they, of themselves, are incapable. Grace enters in to enlighten a man's mind and to strengthen his will so that he possesses a clarity of vision and a vigor of purpose that would be impossible to him were he dependent on his own unaided natural resources. But the point to be remembered is that grace works on nature; it does not destroy human powers or change them intrinsically; it only perfects them. Even in his most intense spiritual experiences, man's acts are human acts. His intellect grasps the truths of faith; his emotions are stirred by religious beliefs; his will is held by spiritual motives to a steady pursuit of religious ideals; his imagination is stirred by the recognition of the unseen world.

³Perhaps it is superfluous to remark that the supernatural cannot be denied because it is excluded from the purview of physical science. The scientific method cannot be applied to the study of all reality, nor is it the most reliable means for acquiring knowledge. When God's revelation is contradicted by the conclusions of science, those conclusions are false.

"Types" of Religious Responses

Thus, religion calls into play all the normal powers of man, but it does not always affect them with uniform intensity. In the case of certain individuals, religious observance may be dominantly a thing of sentiment and feeling, while with others, faith and practice are the consequences of cold, intellectual convictions. People may be classified into "types" on the basis of their religious behavior, just as they are cataloged when there is question of their ordinary conduct. Moreover, the religious attitude of the individual may be modified from time to time by outside influences. Ill health, misfortune, mental conditions, such as joy or depression, and countless other factors may impel a man to practise his religion more earnestly by causing him to feel a greater need of God and to have recourse to Him in prayer. The same circumstances may have the opposite effect; they may be occasions for a person's becoming rebellious and irreligious. This truth is apparent to casual observation. It does not prove, however, as some psychologists maintain, that religion is an affair of health or disease, or that it is an emotional response dependent upon external stimulation and easily verging into hysteria. The fact that man's religious feelings, and even his faith, are affected by physical conditions simply shows that bodily and mental states react on each other in man's religious consciousness as they do in all his other activities. A person's subjective religious feelings may be increased or minimized by various natural contingencies, but it does not follow that religion is a mere subjective attitude. The truth of religious doctrines, the necessity of belief and observance, are real and objective, whether a person responds energetically or feebly or not at all.

Just as different mental elements may dominate the religious consciousness of various types of individuals or the consciousness of the same individual in changing circumstances, so different attitudes may qualify the religious life at different periods of development. The religion of the adult is usually more intellectual than that of the youth. In the latter, the emotional factor is likely to be prominent; while

in the child's religion, it is the imagination that is to the fore.

Religious Experience in Childhood

The young child is capable of real religious belief and practice for he has an intellect and a will and emotions, all of which he can exercise with reference to God. Still, the nature of the child's religious conceptions, the character of his beliefs and the attitudes they produce, are dependent upon the state of his mental development. The child loves God as he knows Him, but his knowledge is necessarily inadequate. Because his mind is occupied with concrete entities and his attention absorbed by the material things that affect his senses, the child cannot be expected to have an exact notion of an immaterial Being or of those spiritual values which are of the essence of religion, but which are impervious to sensory experience. Children can be taught to know God, but their knowledge of Him is necessarily incomplete; it must be perfected and refined as they advance in age and as their intellectual powers unfold. To the child "the invisible" means that which is unseen but which could be seen if he had farther vision or knew where to look. Sensible pleasures are likely to loom large in the child's concept of heaven. This is not a false belief, but neither is it an exhaustive one. In like manner, the young child's notion of God is imperfect, built upon the restricted data at his disposal. His God is made to the image and likeness of man. The child derives his idea of the Heavenly Father from the human father with whose love and protection he is acquainted. He feels toward God much as he does toward his parents, and that is one reason why children exhibit such simplicity and confidence in their faith and in their prayers.

Religious Development in Youth

All this is genuine religion, but it is the religion of the child, made inadequate by the limitations of childhood. It is not suitable for an adult nor is it sufficient for an adolescent, for he is capable of much more exact religious conceptions. Since youth has the mental development that enables him to

form clear notions of spiritual realities, his religion should be founded on reason rather than on sense. He should be given intellectual arguments for his creed and rational explanations of the practices it imposes upon him. He should accept his beliefs not simply on the word of a parent or a teacher, as he was content to do as a child, but because he sees that assent to them is a logical necessity. In a word, he should be taught that his is a reasonable faith.

This method of religious instruction flatters the youth's estimate of his own intellectual abilities; it makes him feel that he is no longer regarded as a child, but is accepted as man. At the same time it tends to make his religion permanent and practical. Other things being equal, the faith that is grounded on the conviction of God's claims upon men and on an understanding of the logical duties of reverence and service demanded by those claims, will be a more stable and potent force in the life of its possessor than is a religion of feeling or sentiment. This does not mean that emotion has no place in religion, but the emotions evoked should be grounded on reason and guided by it.

There is another most cogent reason for emphasizing the rational elements of religion in the education of adolescents. Some youths show a tendency to question the dogmas of religion. The child accepts the truths of faith from parents and others with slight hesitation; either he does not seek reasons for them or when he does he is satisfied with superficial explanations. But this condition is changed during adolescence. Then the desire for independence manifests itself in the realm of thought as it does in the field of action. The youth demands reasons for his faith and he should be given them. If he has doubts, they should be met frankly and squarely; his occasional difficulties should be cleared up for him by calm exposition. Any other kind of reaction on the part of adults will arouse harmful attitudes in the inquiring adolescent. He may be dissuaded from further questionings, or he may brood over his religious misgivings, or he may swing to the opposite extreme and become combative against religious doctrines, or he may come to feel that his difficulties cannot be answered.

Insistence on the Element of Authority

The need of authoritative teaching in religion must be stressed at all times. Such emphasis is especially urgent in the religious instruction of youth today because of a popular heresy that is given wide notoriety at present. It advises a man to accept only those religious doctrines that meet with his approval, or that compel his assent by the irrefragable arguments on which they rest. Our youth must be protected against this false doctrine. He must be shown clearly that the Catholic religion is essentially one of authority. There is no place for private interpretation when there is question of the Church's dogmas or of many of her moral precepts. These have been definitely established by Christ's revelation so that man is not free to admit or to reject them as he chooses. This we maintain as a fundamental truth; but when teaching religion to adolescents, we should be at pains to impress them with the truth that the Church's dogmatic and moral doctrines rest on the soundest possible logical foundations.

It is true that a Catholic does not require specific arguments for every article of his creed. Once he is convinced that the Church is the Church of Christ, he is perfectly reasonable in embracing all her teachings without any further reasons. For him it is sufficient to know that Christ's infallible Church has spoken. But it is my opinion that students in our high schools and colleges should also be given conclusive demonstrations of Catholic doctrines as well as of the divine teaching authority of the Church. They should be shown that Catholic morality is a logical necessity and not an arbitrary code. From a human point of view, part of the Church's strength is derived from the fact that her system of beliefs is so logically unified and so eminently reasonable. This truth should be capitalized in the religious education of our youth.

Emphasizing the Objective Truth of Faith

If our boys and girls take their faith exclusively on authority, without being convinced of the *logical necessity* of their beliefs, they are exposed to this positive danger: When they

have passed out from under the authority of the home and school and grown accustomed to independent judging, they may be tempted to exercise liberty of thought in regard to the teachings of the Church. This danger would become especially practical and urgent were the teachings of the Church to conflict with the individual's own desires or to put curbs on his own passions. This is a possibility that must be provided against.

One means of counteracting this real menace is to establish in the minds of the students a strong personal conviction of the objective truth of faith. When this is deep-rooted in youth, it will carry him over many future difficulties. Even though he should later forget the details of the proofs for his religious beliefs and observances, he will know that there *are* such proofs; that he was acquainted with them once and was satisfied with them and that he can obtain them again if he wishes.

If he has been trained to reverence in his childhood, the normal youth feels a naturally heightened interest in religion during the years of middle adolescence. The educator should enlist this willing concern as a means of rendering religious instruction agreeable and desirable to the adolescent. If this is not done, if, on the contrary, religion classes are made wearisome, this spontaneous interest will languish and in the case of many of the pupils it will never revive.

The Pedagogy of Religion

Education is psychologically sound when it is adapted to the interests and to the capacities of those who are to be educated. This principle holds for religious schooling as it does for every other kind of training, and it suggests that the religious courses for adolescents should be radically different from those for children. The question-and-answer scheme of the catechism is suitable for grade-school pupils, although the questions are sometimes couched in words that are unintelligible to the child. Occasionally it is difficult to translate theological concepts into simple language that young children can comprehend. The skillful teacher will see to it, however, that the child who glibly repeats such phrases as

"transubstantiation" or "Immaculate Conception" will have at least some idea of the facts that the terms express. When this is done, the catechism method of instruction is signally appropriate for children. It furnishes them with short formulas of their beliefs, with definitions of doctrines, and with prescriptions for conduct which, because they are learned during the plastic years of childhood, when memory is retentive, will remain permanent possessions. They will function serviceably when increasing age has clarified and broadened religious knowledge. Moreover, the catechism lessons give the child an immediate, even if an imperfect, understanding of his religious obligations. They impress him with the importance of religion. Because the instruction is given in a religious atmosphere, by adults who are earnestly and practically religious, it impels the child to religious behavior that by practice will become habitual.

Of late years a rather extensive literature has grown up around the subject of the religious instruction of children. Several different efforts have been made to vitalize the catechetical classes, and various plans have been drafted with the view of modifying the old question-and-answer method. Some of these systems reduce the amount of memorizing to be done by the pupil; others appeal to his visual sense by means of diagrams and sketchy drawings; still others emphasize different phases of teaching technique. Many of the proposed projects are admirable. They might well be used as supplementary procedures for making the doctrines of religion intelligible and impressive to children. Personally, however, we feel that it would be a mistake if they were entirely to supplant the old traditional methods of catechetical instruction.

Religious Methods with Adolescents

Very many reasons argue for the continuance of the type of religious instruction that long usage has sanctioned in our primary schools. Experience has proved its practical worth and its psychological fitness. But it should not be continued too long. In the religious education of adolescents there

should be a change of method. The adolescent is intolerant of the drill which is so useful in the ordinary catechetical courses in the grade schools, and which the child does not resent. Besides, youth is impatient of repetition; if his religion classes follow the same general plan at every stage of his education, he is likely to feel that he is marking time in learning what he already knows. He may cling to this opinion and have his interest blunted by it even though the texts he uses at different periods of his training are progressively enlarged and made more copious in their expositions. This may be an erroneous view, but it influences the adolescent's attitude toward the study of religion and hence it must be taken into account.

The grammar-school method of religious instruction might be profitably adhered to during the years immediately following puberty, but to carry it into middle adolescence is faulty pedagogy. During the latter years of high school and *a fortiori* during the first years of college, there should be a change both in the content of religious courses and especially in the manner of their presentation. To the adolescent of this age, interest in religion is more important than deep knowledge of it, for interest will prompt him to widen his information and to improve his understanding of his faith both during his school years and after them. Certainly there must be an insistence on thoroughness in the study of religion, but if "thoroughness" is interpreted in such a way that it results in monotony, it defeats its own purpose. It stunts and strangles enthusiasm. The youth who regards his religion courses as tedious, necessary evils, to be endured only so long as he is constrained to attend them, will probably engage in no religious study when he is free to choose his own curricula or to select his own reading.

The reader will not imagine that we are arguing for superficiality in religious instruction. The religion class is not to be an hour for amusement. It should be most serious without being somber. The religion course should yield to no other branch of the curriculum in thoroughness of treatment or in clearness of presentation. But the goal of religious

instruction is not to be mere verbal acquaintance with the wording of Catholic dogmas, it should be a definite understanding of the Church's teachings.

Making Religion Live

In reality, the best way of insuring thoroughness is by making the study of religion appealing. This is not so difficult to do, for youth readily becomes interested in religious questions when they are proposed interestingly. One most effective method of rendering religion courses attractive to the youth is to demonstrate that the Catholic religion is a very live issue. It is not an embalmed body of beliefs, as so many modern writers are fond of saying. Nor is it a system of outgrown prohibitions. It is a living force that should cut across every field of human activity. The student should be shown how religious and moral teachings are related to economic, social, and industrial questions. He is capable of realizing that the great problems of the world must be solved, if they are to be solved satisfactorily, along the lines of Christian principles. He should be given reasons which will convince him that religion is as necessary for the moral life of the nation as it is for that of the individual. This is an instance of the "vitalizing" of religious instruction. It simply means that religion is presented from the viewpoint of its practical bearing on daily life. It is good pedagogy.

Introducing examples of the present-day literature that treats of moral and religious topics is another means of impressing students with the fact that religion is a living force today. Excerpts from newspapers and magazines acquaint the members of the class with current views on the supernatural, while at the same time they inject an element of novelty into the religion class, provided they are not brought in too often. Thus, they relieve the monotony which might result from the exclusive use of a textbook. These articles from ephemeral literature have this further advantage: they give the teacher an occasion for demonstrating that the only thing new about the vast majority of the so-called "modern arguments" against faith is the language in which they are clothed. The ideas they embody have been refuted countless

times. It is well for adolescents to realize this truth; the knowledge will protect them against being overwhelmed by other objections that they will see paraded as "recent discoveries."

Practice in Self-Expression

The adolescent's natural tendency for self-expression should be drafted as an aid in his religious education. The more actively the students engage in the religious discussions of the class, the more interested they will be and the more they will profit by the course. They should be encouraged to prepare clear and concise written expositions of Catholic doctrines and refutations of the false charges that are commonly urged against the Church. Occasionally, they should give oral explanations of their beliefs and practices to a sincere non-Catholic inquirer who is impersonated by one or more of the other pupils. In the case of the older students, the method of the Catholic Evidence Guild is both welcome and instructive. Following that plan, one of the members of the class defends some particular point of Catholic teaching against the courteous heckling of his fellows. This scheme calls for preparation on the part of defenders and objectors alike, and it appeals because of its practical interest.

Whatever may be the form of verbal expression, the ideal is to have the pupils carry on the discussion by themselves so far as that is possible. The teacher should suggest the topics for exposition or debate; he should tell the students of the books from which data may be obtained; he might even offer a sketchy outline for the development of the subject to be treated. He could point out features of the question that may present peculiar difficulties or be open to special objections. But the actual preparation of the question to be discussed should be made by the pupil.

Encouraging Active Participation

In the classroom itself, it is well for the teacher to allow the students to use their own initiative. His presence is required to insure order and dignity in the procedure; to

prevent the discussions from becoming desultory or from straying off into extraneous fields. The teacher should be ready to answer such difficulties as the students cannot handle and, if the need arise, to act as an arbiter or as a court of appeal.

The good effects of fostering a youth's own initiative in his study of religion are so obvious that they call for but very superficial mention. The student is trained to accuracy of concept and of expression; he becomes acquainted with Catholic literature and, by consulting sources, he is given practice in simple kinds of research. Moreover, through active participation in the classes of religion, the youth acquires the feeling that he can answer, at least in his own mind, the difficulties he is forever stumbling against in his reading. It heightens his confidence in his own ability to explain and to defend his faith; it makes him articulate about his religion. This last-mentioned fact alone recommends the kind of training we are advocating. Since so many people are earnestly seeking religious truth at present and so many approach their Catholic friends in an effort to learn the Church's teaching, there is grave need for laymen and laywomen who can expound the Church's doctrines and explain her stand on the social, educational, and ethical problems that agitate the minds of thoughtful men.

The schemes which we have outlined as means for heightening interest in religion courses are not new. We use them merely as examples. In reality all the methods to which we have referred, and many others of which we have made no mention, are in actual use in religion classes. Teachers of religion in both elementary and in secondary Catholic schools have long recognized the advantages of vitalizing religious instruction, and they have acted upon that recognition. Within the last decade numerous new methods have been introduced into the teaching of religion. The changes have all been made with the view of rendering the instruction more appealing and more enlightening. The success of the venture is due in no small measure to the enthusiasm of the teachers but it is owing, also, to the fact that the new methods are psychologically sound.

The Teacher's Preparation

The successful teaching of religion calls for strenuous preparation on the part of the teacher, far more than can be given by one whose schedule is already overloaded with other subjects or by one whom long years of service have rendered "emeritus" in some widely different field of instruction. Religion classes are sometimes dreary because the instructor is primarily interested in some other branch. Hence the teacher of religion should be a specialist in religion at least in the sense that his religion classes are his first concern. Then he will devote the time and attention to his subject that its importance demands. He will have the enthusiasm that he must have if it is to overflow and animate his students. There is place for salesmanship even in the field of religion. To inspire others with eagerness for his goods, the salesman himself must be ardently convinced of their worth. The teacher who regards his religion classes as unwelcome burdens, or of very secondary interest, will unconsciously lead his pupils to form similar judgments. That is to be expected of human nature.

The Personality of the Instructor

There is no questioning the fact that the personality of the teacher weighs heavily in the balance that measures his success or his failure. Personality is an asset in a religious teacher as it is in his brother from the department of English; the more he has of it, the better for his pupils — other things being equal. Still, in the matter of religious instruction, the personality element can bear watching. It might conceivably become harmful. The pupil who is religious because of personal devotion to an admired or a loved instructor, builds his fervor on an unreliable foundation. He may become irreligious when he ceases to be influenced by the teacher's personality or when he comes to gauge it differently. The teacher of religion should train his students to the conviction that they must be moral not through a wish to please him but from the determination to please God. In other words, the

motive of their worthy conduct should be a sense of obligation, not an emotional attachment to their instructor.

The adolescent, and the child as well, should be given plainly to understand that his parents and teachers are under law as he is. He ought to be led to realize that they prescribe a certain line of conduct for him not through personal caprice but because it is their duty to do so. This is emphasizing the necessity of acting on principle; it is teaching the pupil to shape his life by convictions of duty. The stronger and the more pleasing the personality of the teacher, the more easily and thoroughly that lesson will be taught, provided the teacher combines wisdom with winsomeness, so that he or she uses an attractive personality to make living by principle attractive to the student.

The School's Responsibility

The principal of the high school and the dean of the college must play their parts in fostering the pupils' appreciation of the need and the worth of religious education. The religion classes should be considered as integral parts of the curriculum, to be assigned to their own definite periods and not shelved away into some hour that happens to be gaping on the finished schedule. When the school authorities treat the religion class as of secondary importance, it is very likely to be regarded lightly by the students. It is our personal conviction that religious courses ought to merit the same academic credit that is given other courses of equal time requirements. This is a concrete reward that stimulates the pupil's efforts, that puts a sanction on the study of religion, and places it on a plane of equal dignity with other branches. Certainly religious courses deserve such a rating in Catholic schools.

The purpose of religious training is not merely to acquaint the students with the doctrines of his faith; it is principally to help him to mold his conduct on them. Earlier in this chapter we noted that the surest base on which to erect abiding religious belief is the intellectual conviction of its necessity. The fact is, however, that with the majority, cold intellectual convictions are not very dynamic forces; to become

productive of vigorous and sustained endeavors they must be tinged with emotion. This truth holds in the case of man's religious behavior as it does in his ordinary conduct. To conclude from this, however, that religion is an affair of the emotions argues woeful logic. Religion is a thing for the whole man. It should be founded on reason but it must also sanctify the emotions and, in turn, be warmed by them. A purely emotional religion is changeable and likely to be short-lived. But a reasonable faith that is vitalized and activated by the proper kind of feeling is a powerful and consistent stimulus to right living. Just as it is patriotism that turns a man into a hero in the service of his country, and as love of wife and children spur him on to labor and to sacrifice for his home, so it is love of God that makes him faithful to the principles his intellect accepts.

The Cultivation of Religious Loyalties

The adolescent ought to be thoroughly grounded in the reasons for his faith and likewise given those emotional attitudes that will fire him with ambitions to be true to its teachings. There is no period of life when loyalty influences the human being so deeply as during adolescence. It is well to enlist this tendency for giving allegiance to a person or to a cause as an aid in the religious formation of youth. His loyalty should be directed toward his faith. A very effective means for thus directing his fealty is to acquaint him with the glorious history of his Church. He will be moved by the record of her brilliant achievements in the fields of art and literature and social service. The religion class offers an appropriate occasion for stressing the fact that the Catholic Church is responsible for most of what is fine and beautiful in our present civilization; that it was she who laid the foundations for our cherished modern liberty. The adolescent is allured by organizations that number their members by the thousands. He is impressed when he sees a business firm advertising its continued existence for a hundred years. Hence the Church's world-wide character and her unbroken history back to the time of the Apostles can be made stimuli to youth's devotion to her. He can appreciate the power she

displays in holding hundreds of millions of people from every race under heaven — people whose traditions and backgrounds and cultures are radically different, whose interests are opposed and whose ambitions are often conflicting. The Church has welded these warring elements into a compact, unified body that is in complete agreement whenever there is question of faith or morals. The adolescent can realize that no other power on earth has accomplished such an achievement and no other power can perform it.

Facts of the above kind are of a nature to fire the imagination of youth and to arouse his pride in his religion. That is a worthy emotion and one that has tangible advantages for the adolescent. It will be a safeguard to him when he hears others belittling his Church; it will make him want to defend her. Men value the things for which they are willing to fight and when the thing they value is their religion, they will practise it.

Inspiring Personal Loyalty

With the right kind of encouragement, the adolescent comes to regard God in a very personal light. This natural feeling of God's nearness and of His interest and concern should be fostered in youth. There is no better way of doing this than by encouraging devotion to the Human Christ. He should be brought before the adolescent not as a character of history but as a living Friend who has done much for the adolescent and who hopes for much from him in return. Loyalty to Christ and to His principles is youth's best protection against temptation, as it is a most stable motive for future fidelity. Such an attitude inspires courage and self-sacrifice while at the same time it prevents unhealthy emotionalism.

As was remarked earlier in this chapter, our viewpoint in respect to the religious education of youth is the psychological one. The positive matter to be imparted in his training may be found in many excellent manuals. We list some of the best of these in the bibliography appended to this book. We might add, in concluding this chapter, that since youth, like everyone else, needs grace to be true to his moral obliga-

tions, he should be stimulated to use the means of obtaining it. Fervor in prayer, frequent attendance at Mass, and the regular reception of the sacraments should be made vital factors in the adolescent's life, not because he is forced to them but because he wants them. He has learned by example and by exhortation and by personal experience to appreciate their worth. When these practices are engaged in through youth's own choice and over the period of his school life, they will become habitual. In very many cases they will continue on into maturity because accustomed ways of action are relinquished reluctantly.

We need say very little of the indirect religious training of youth, namely, that which results from the external influences which play on adolescence. The subtle but powerful effects of example are too well known to call for amplification here. Suffice it to say that the best formal religious instruction is likely to be neutralized by the argument of irreligious example. When a youth sees parents and teachers and others with whom he comes in contact giving living expression to their faith, his own religious attitude is deepened. When he lacks the inspiration of example there is grave danger that his faith will be inert, no matter how glibly he may repeat its formulas.



Chapter XV

THE RELIGIOUS SKEPTICISM OF YOUTH

So much has been written on the question of the religious doubts of adolescents that we have thought it well to devote a separate chapter to the discussion of that subject. A great deal of the literature on the religious life of youth is devoted to the treatment of the phenomena of "conversion" and of adolescent skepticism. The two states are very intimately related. The term "conversion" is used in various senses. Sometimes it expresses a spontaneous interest in religion on the part of an individual who was previously indifferent to it; again it stands for the enthusiastic acceptance of beliefs which before were questioned or denied. By religious skepticism is meant the doubting of religion or the questioning of its tenets.

Skepticism Not Inevitable in Youth

We have noted in the preceding chapter that religion has a greater natural interest for the adolescent than it has for the child, and it is not surprising that in the tempestuous years of youth there should be difficulties about religious beliefs. The adolescent has doubts and worries about so many things that we should not wonder when he becomes uncertain about so important a matter as religion. Our experience has convinced us, however, that adolescent skepticism is not so universal nor so natural a phenomenon as many writers contend. It is not the regular and inevitable product of adolescence; it is not "natural" in the sense that it is founded in the nature of

youth, for in the case of Catholic adolescents, and they constitute a large fraction of the whole group, it is relatively rare.

The "Stages" of Religious Development

Some authors attempt to classify the different kinds of religious attitudes that are said to occur regularly and uniformly in human development and to determine the average age at which each appears. An early and one of the best-known examples of such a venture is that of Starbuck,¹ who tried to study the unfolding of the religious consciousness by means of the questionnaire method. Both the findings of Starbuck and his conclusions have been freely utilized by James in his *Varieties of Religious Experience*, and by many other authors.

Starbuck gives certain phenomena which are supposed to be characteristic in the normal individual's religious development and to appear in more or less regular sequence. At the end of childhood there is a period of "clarification," during which ideas on religious questions become more accurate and distinct. The conception of God grows more exact, the truths of religion more intelligible and real. This clearer comprehension of spiritual values is due to the unfolding of the mental powers which early adolescence brings. Then follows the stage of "spontaneous awakening," that is, there is a voluntary interest in religion which ceases to be something external, accepted merely on the word of another, but becomes more subjective; a system of beliefs referring to a personal God and to be embraced because of their own inherent worth. This period is entered much earlier by girls than by boys; the former may feel a spontaneous concern about religion as early as 13 years, whereas boys may give small evidence of it until they are two or three years older.

According to Starbuck's view, the result of this awakened interest in religion is a period of "stress and strain" which lasts through several years. It usually begins at 15 or 16 with girls, but it is delayed in the case of boys until about 18. The

¹Edwin D. Starbuck, *The Psychology of Religion*, Scribners, New York, 1903.

strain is the result of a conflict raging in the adolescent's mind; the elements of the conflict are, on the one hand, his dissatisfactions with the truths of his faith; and on the other, his reluctance to give them up. He cherishes his former beliefs because he has been taught in childhood to prize them; he has received them from parents whom he loves and whom he is unwilling to offend; yet he distrusts the validity of his faith. He cannot see the reasons for it, so he is tempted to reject it. Adults, this theory suggests, are saved from such a mental struggle by their "will to believe"; they desire the peace and the comforts of religious faith, so they embrace their belief even when they have misgivings about its objective soundness. This "will to believe" is poorly developed in adolescents, so it affords them no refuge.

The religious difficulties of the adolescent are said to be aggravated by the fact that he hears opinions in high school and college that seem inconsistent with the religious truths he was taught to reverence in childhood. His reading may cause him to question certain articles of his creed; he may be disappointed in seeing religious people whom he formerly respected leading lives that are far from exemplary; his confidence in prayer may be shaken by his failure to get the answer his previous training or his childhood confidence may have led him to expect. The consequence of all this is that the adolescent becomes skeptical about one or more specific dogmas and this attitude opens the door to the doubting of all religious doctrines.

This incredulity leads to a period of "alienation" when religion influences life feebly or not at all. This stage lasts for five or six years, at the end of which time, according to Starbuck, the pendulum swings back and religion again becomes an active force in molding one's attitudes and conduct. This reversal of view need not be the result of study nor the effect of intellectual convictions, nor need it be the fruit of an increased knowledge. It is due rather to a heightening of the "will to believe." Under the battering of life's trials, the individual craves for encouragement and strength so he seeks them in religion even though he may have no greater as-

surance of its truth than he had during the years of his adolescent perplexities.

How is one to judge a classification like that of Starbuck? The answer must be: skeptically. It is very doubtful that the above scheme is an expression of actual conditions. In the first place, Starbuck's study is based on the questionnaire method, and hence it suffers from the inherent weaknesses of that method. One must be wary about information gathered through questionnaires. The data they furnish may not be representative of general conditions for the very simple reason that those data are usually obtained from a selected group; from one, therefore, that does not represent a true cross section of society.

Factors of Error

Even when the questionnaire is sent out to many different classes of people there is unintentional selection in the data. Only those who are interested in the particular question under investigation will assume the burden of filling in the answers. The others toss the questionnaires into the wastebasket. Hence, the returns do not necessarily express the opinions of the whole group. Often those who respond fail to give accurate replies; they omit some questions altogether, while they answer others in the way they deem appropriate, or in the way they understand them, and often they read very different meanings into the queries from those intended by the investigator. Moreover, the particular questions proposed are decided by the author of the questionnaire; they may not evenly cover the field that is being studied; they too frequently suggest their own answers. When a person is responding from his memory of distant experiences, when he is untrained in introspection or is unpracticed in verbally expressing intimate, personal details, he may be very uncertain when he is called upon to set down definite replies. This is especially likely when he is asked to commit himself upon a subject like religion. He is at a loss for terms; he must use stock phrases to describe experiences that may have been very individual. In circumstances like the above, the form of

the question is likely to suggest its own answer; it controls the respondent's attention by recalling certain things to his mind and can easily cause him to become heedless of others.

Furthermore, an element of error can easily creep in when the returns are interpreted. Objective facts, such as age, sex, or nationality, can be treated statistically and as they are reported, but subjective conditions cannot be taken so literally. Different people use the same words to describe widely different facts, so that the precise meanings of the terms must be interpreted. Three people may agree in reporting "religious doubts" during adolescence, but the "doubts" in one case may have been real, intellectual difficulties, in another they were mere symptoms of emotional unrest or of a vague feeling of anxiety; while in a third they may have been an impatience with the restraints of religion.

Starbuck interpreted his findings cautiously and he was certainly sincere in his conclusions, but these were based on data the reliability of which may be very seriously questioned. His respondents were adults some of whom were far removed from the adolescence whose experiences they endeavored to describe; his returns were from a selected group. His study may give a more or less exact picture of the religious development of the particular class of people who furnished him with data; it does not represent conditions as they obtain in general.

Starbuck's classification of stages of religious growth is interesting, but its simplicity renders it suspicious. It does not leave enough room for the individual differences that result from diversities of personality, environment, training, and religious background, and a host of other factors that influence a person's mental growth. For the human being does not develop with the unvarying regularity of peas in a pod. Even in their bodily growth people show fairly wide divergences and in their mental development they exhibit far greater deviations from the average. When there is question of tracing the evolution of so complex a state as that of religious attitudes and beliefs, we must be content with a blurred picture of what usually takes place as youth strives to adjust

itself in the field of religion. Our study of Catholic youth has convinced us that they, at least, do not pass through Starbuck's "typical stages" of religious development.

Theories on Adolescent Doubt

While denying that religious doubt is universal and natural for adolescence, we should recognize the fact that it is fairly common among certain types of young people. It is not necessary for a youth to become querulous about religion, but it is easy for him to become so. When he actually does grow skeptical his attitude is ordinarily the result of many causes. So many factors contribute to his bewilderment that it is impossible to explain his religious misgivings in terms of any one of them. Still, this attempt is made by various writers and it may be well to comment briefly on some of the more popular of these speculations.

The Freudian Conceit

The Freudian influence is very manifest in some of the modern literature on the psychology of religion. According to this theory religious experience is fundamentally sexual and so it becomes tumultuous during the stirred-up years of adolescence. This view deserves some criticism not because of its objective worth but because it has received such wide publicity. That religion is exclusively a sex response needs no refutation. That it is not predominantly a sex reaction is manifest to anyone who reflects, even superficially, on what religion really is. It is not merely a physical response; it is essentially an exercise of human mental powers. A man practises religion when he uses his reason and his will with reference to God, who existed long before there were human beings to think of Him and who, therefore, is not a figment of the imagination, as the Freudians maintain.

The arguments adduced in favor of the claim that adolescent doubts are due to sex disturbances are singularly unimpressive. We are told, for instance, that the religious life and the sex life develop during the same years; that misgivings about religion are most frequent at the very time that youth

is harassed by unaccustomed sex difficulties. This is the kind of logic that might permit a man to say that prohibition was responsible for the sound pictures because the latter were developed during the prohibition era. It is absurd to conclude from the mere fact that two things happen simultaneously that, therefore, one is the cause of the other.

It is true that the religious troubles of many people, both adults and adolescents, rotate around sex worries or sex difficulties, but this fact does not prove that the two kinds of disturbances have the same cause. It merely shows that in some cases sex is the greatest obstacle to the attainment of religious ideals, and this is no new discovery; it has been known since the race was very young.

Sex as a Cause of Religious Doubt

While rejecting the Freudian explanation of adolescent skepticism as puerile and unscientific, we can and we should admit that sex may influence people's religious attitudes in various ways. It may cause some to become more religious; the sex difficulties they experience may make them more acutely conscious of the need they have of religious motives and ideals and thus their faith becomes more personal to them. They cultivate it more eagerly, they pray more fervently because they are more grievously tempted. On the other hand, these same temptations may undermine another man's faith. He questions religious doctrines not because he is intellectually dissatisfied with them but because they place restraints on his desires. He does not want to believe because belief imposes obligations and responsibilities and hampers enjoyments. This is a frequent cause of doubts in young and old alike, but such doubts are not intellectual; they are emotional; they are a salve for hurting consciences.

The Force of Irreligious Example

An occasional source of adolescent skepticism is youth's desire to imitate the example of those who indulge in conduct that religion condemns. Sometimes an adolescent has his ideals shattered because he sees a clergyman go wrong or

hears of one who does. Even adults may fail to distinguish between the individual and the institution he represents, and thus lose their respect for religion because they lose respect for a minister who expounds it. This error is more likely in the case of adolescents and that is a reason why it is harmful for youth to read books or see motion pictures that portray preachers as fools or knaves. If the adolescent conceives a contempt for ministers, he may transfer that attitude to the religion with which they are identified.

While we admit that sex underlies some adolescent doubt and that in certain cases it may affect dispositions toward belief and practice, we deny that it is responsible for all of youth's incredulity. In fact, it is very questionable whether sex plays much part in such skepticism as is shown by well-trained and well-protected girls. In their case religious difficulties are often traceable to vague physical feelings which have no connection with sex at all but which induce states of depression or lead to anxiety and worry which happen to center about questions of faith. Such doubts usually disappear automatically when the individual feels better in body and mind. Since they are expressions of emotional disturbance, they are best treated by getting the adolescent distracted with other interests. The young woman who has really serious intellectual doubts about religion is a comparative rarity, and the few who do manifest such incredulity are victims of false instruction or of their own unwise reading.

The Effect of Unsound Training

A fairly frequent cause of religious turmoil and anguish during early adolescence is faulty early training. The child who is given the impression that everything connected with sex is shameful and sinful is not much disturbed by that opinion because sex means very little to him. But when sex is forced upon his attention by the changes of adolescence the effects of such a false doctrine may be disastrous. Because he fails to distinguish between a temptation and a sin he feels that he is being forced into sinning. He has learned that he commits no sin unless he wills it, and yet he is bothered by

sex images and feelings which he did not seek and of which he vainly tries to rid himself. If he has been led to believe that the mere presence of these temptations is immoral, he feels that he is committing sin unwillingly. Unless his false ideas are corrected he may seek relief from the impossible situation by becoming skeptical. Some of the religious doubting that is found occasionally among Catholic adolescents is due to faulty early training.

Teachers of children should be careful not to sow false religious notions in the impressionable minds of their young charges. And this caution must be observed not only in regard to sex instruction but all along the line of religious belief and practice. It is shocking to find the numbers of youths and adults whose lives are tortured by the false religious ideas that have been implanted in their minds during childhood. Confession, for instance, has been made exceedingly difficult for many people who were mistreated in their early years by some zealous but ill-informed teacher of religion. It is well to train children to make accurate, truthful confessions; it is an injustice to them to give them the idea that it is so easy to make bad confessions that they may do so almost unconsciously.

The Influence of Systems of Theology

The effect of previous theological training on the doubts of adolescents is not emphasized enough in the literature; in fact, it is underrated. While reading statements to the effect that skepticism is universal during youth it should be remembered that most of the data upon which these assertions are based were gathered from biographies and autobiographies of evangelical theologians. These men were earnest about their religion, both in their later and in their earlier lives. If they had not been so earnest they would have had fewer doubts, for people do not worry over beliefs about which they seldom think. The point we wish to make here, however, is this: the particular theological system that these men professed was of a nature to favor adolescent doubt. We have already noted, in a previous chapter, that it was a fundamen-

tal doctrine of evangelical Protestantism that man was made intrinsically bad by original sin. That meant that he was incapable of performing a meritorious act; in fact, it was held that all his deeds were evil. They were not imputed to him provided he had faith, for then the merits of Christ covered over his obliquities so that God, as it were, forgot them. Hence, arose the doctrine that man was justified by faith alone; his works deserved no reward. This attitude might easily result in the "conviction of sin," to which frequent reference is made in the psychology of religion; it would also lead to the "conversion" that is cataloged as a normal step in religious formation. For the individual, who believes that his iniquities are not forgiven but only concealed by his faith, would naturally come to feel that he needs a thicker blanket of faith to cover over his transgressions as they become more flagrant and more glaring. As he sinned more deeply, he would have to believe more strongly.

The child who had been impressed by the doctrine outlined above would rather naturally regard the thoughts and feelings and impulses that come with adolescence as further evidences of sin and guilt, and the result would often be religious unrest which, in some cases, might take the form of religious doubts.

The Calvinistic doctrine of predestination, which taught that God created some men to be saved and others to be damned, would pass unchallenged in childhood when its full meaning was not clearly apprehended. Such a dogma, however, would outrage the sense of justice in many adolescents. It might very readily come to be regarded by them as cruel and intolerable. That frame of mind would be a prelude to religious skepticism and might even lead to the rejection of religion.

The prevalence of adolescent doubt and its acuteness bear a direct relation to the particular form of belief that is adhered to so that different groups of youths would manifest varying degrees of religious disturbances. As a matter of fact, religious skepticism is no great problem with Catholic boys and girls. Those of them who have been wisely trained dur-

ing childhood and who have not been exposed to hurtful outside influences in youth are seldom harried by temptations against their faith.²

Children who are brought up with no knowledge of religion and with no reverence for it may become skeptical along other lines during their adolescence, but they will rarely be disturbed by doubts about matters of faith. There is much less spontaneous religious skepticism among the youth of today than there was among young people when Starbuck made his study. Religion was taken more seriously by the Protestant youth of his time than it is by those of our day. We say there is less *spontaneous* skepticism. There is more denial of belief in the supernatural at present than there was formerly, but this is due to environmental forces; to the atheistic tone of current literature and to the materialistic viewpoint in science.

Suggestion and the Skepticism of Youth

Suggestion occupies a prominent place among the factors that are responsible for adolescent doubts about religion. It has become conventional to look for skepticism in youth. Popular treatises on psychology, novels, and magazine literature have long been informing the general public that incredulity is a normal product of adolescence so that attention has come to be focused on the problem in a way that favors the appearance of skepticism. Many adolescents feel that they are expected to develop doubts against faith; they become observant to see if misgivings are coming to them and often enough they come. The process is not unlike that which obtains when people read a great deal about health with a view of safeguarding their own; they sometimes develop all sorts of imaginary diseases. Youth knows, also, that his parents and others are anxiously watching to see whether

²This truth has been noted by Pratt, who is a non-Catholic, and whose testimony cannot be assailed as biased. Pratt calls attention to the fact that there is much less "stress and strain" among Catholic girls than among their Protestant sisters, although the former are equally earnest about saving their souls and usually give more thought to the process. He attributes the religious perturbation of the one group and its relative absence from the other to the different theological systems under which the girls were raised. (Cf. J. B. Pratt, *The Religious Conscientiousness*, Macmillan, 1930, p. 114.)

he will fall a prey to disbelief; they anticipate that he will and he does not care to disappoint the prophets. Religious doubts in these cases are not the natural outgrowth of adolescence; they are suggested to the youth. There would be far less adolescent skepticism if there were much less talking about it.

Unquestionably some young men become skeptical spontaneously and these exert a harmful influence on the faith of others who, if left to themselves, would never have had a religious worry. This type of youth is often superior intellectually; he has read widely but unwisely—his loss of faith is usually the result of his indiscriminate reading. But this same reading has broadened his vocabulary; it has given him glibness in conversation and supplied him with all the stock difficulties against belief in the supernatural. He can attack religion with great fluency and he is facile in arguing for infidelity so that he is impressive to companions who are not so well read as he. The consequence often is that they are overwhelmed by his shallow learning; they are conscious of their own inability to meet and to refute his objections, yet they are unwilling to admit it; so they fall in with his carping against religion; they allow themselves to become infected with his cynicism. Many a youth has had his faith undermined because he became associated in college, or elsewhere, with a coterie that was dominated by some smooth-spoken young atheist.

The Vogue of Skepticism

Some adolescents question the truth of religious beliefs not on the grounds of any reasonable discontent but because they think it is fashionable and scientific to challenge faith in the supernatural. They pretend infidelity because they imagine that irreligion is the style or the vogue, and in this they are imitating the example of many adults.

His suggestibility makes the adolescent abnormally vulnerable to irreligious influences in education. Youth is a hero-worshiper but he is not always discriminative in his admirations. He is very prone to think that because a man enjoys a reputation for eminence in one line he can speak with au-

thority on any subject. For this reason the adolescent may come to feel that because the chemistry professor scoffs at the idea of miracles and the laboratory assistant in biology talks nonchalantly of human evolution, while the head of the department of history ridicules the Ages of Faith because of their inferior sewage system that, therefore, religion is a thing to be ashamed of. The adolescent soul cringes from the thought of being considered "medieval." In this respect the Catholic youth is not essentially different from his non-Catholic brother adolescent and so he must be protected from the hurtful influence of schools in which belief in the supernatural is discredited.

There is nothing quite so spellbinding on people at present, and nothing to which they are more suggestible, than "science," especially when it is spelled with a capital S. Youth shares this obsequious reverence so that his confidence in religion is violently shaken when he hears repeatedly that "science" has disproved the worth and the need of faith.

The Results of Unwholesome Environment

The irreligious forces that gnaw at the foundations of religious belief in so many of our state and private schools today wreak greater havoc on the faith of young men and women because of the circumstances in which they operate. Boys and girls who are removed from the restrictions of parental control, who are anxious to test their unaccustomed freedom, who are boastful of their independence of thought and impatient of authority while at the same time they are allured by the example of other thrill-hungry youths as well as by their own young passions, find it easy to question the claims of a religion that imposes restraints. Their minds are open to arguments that sanction more enjoyable living, and they are too immature to recognize the fallacy of those arguments. Godless education and irreligious literature are productive of more adolescent skepticism than all other causes combined. Those who are responsible for youth must protect him from the baneful suggestions that are carried by anti-Christian reading, by materialistic instruction, and by the conversation of those who jeer at religion.

The Doubts of Catholic Youth

When teachers and parents encounter doubts in Catholic adolescent boys and girls who are thus protected they should not allow themselves to be shocked or surprised. Such difficulties are not symptoms of depravity; they are evidences of the general turmoil through which the adolescent is passing. Nor is there much cause for parents becoming anxious about the religious future of their sons and daughters, provided these latter are living in wholesome surroundings and their religious background has been good. When the emotional life becomes more placid and the imaginative viewpoint gives place to a more practical outlook on life, the young man or woman will settle down to a calm acceptance of the truths of faith. Some of them may become skeptical again if their emotions are fanned into flame by the Church's opposition to some cherished desire of theirs, such as a forbidden marriage. Others of them may have doubts in maturity but they will be intellectual questionings and hence can be removed by demonstration. The majority will embrace their faith, not because the "will to believe" increases, as James maintains, but because they become capable of appreciating the arguments for religion and because they will be less upset by difficulties against it than they were when they were thoughtless adolescents.



Chapter XVI

ATHLETICS AND ADOLESCENT TRAINING

A subject of perennial controversy is the place athletics should occupy in adolescent training. The value of such activities, their benefits and the school's responsibility in their management have been frequently and sometimes acrimoniously disputed. Some educators would be made very happy if athletics were expelled from the schools, for they are of the settled conviction that sports are serious handicaps to youth's mental development. There are weighty arguments for this view. It is the sober fact that athletics distract many students from their studies; they engross the attention of some boys to the exclusion of all other serious pursuits. The recent tendency toward commercialism in games has resulted in very many and very great evils.

The Case Against Athletics

These are serious objections and they must be taken into consideration by all who have the interests of the young at heart. But they can be met and solved by less drastic measures than by the complete banishment of athletics from the schools. The nuisances that have given rise to justified complaints are not founded in the nature of athletics but in the way the latter are administered. A distorted viewpoint is responsible for the abuses that have been associated with games in our schools. It is this viewpoint that must be altered.

The American craze for efficiency has permeated the field of sports and has filtered even into the contests of the high

school. Games have become a business instead of an amusement. Too often the ambition at present is to produce teams that will bring luster to the school and lucre to the athletic department. So long as this attitude endures, the professor of mathematics will have a grievance. His best efforts to teach numbers to the quarterback will be largely wasted; he will be saddened to find that the pitcher on the baseball team shows small concern about parabolic curves. And the disheartening feature of the whole situation is that often the professor of mathematics can do little to change conditions. The athletes are too valuable to lose.

Deputized Play

A further disadvantage in the present system of conducting athletics in the schools is that most of the students are deprived of opportunities for engaging in sports. They take their exercise by proxy, through watching a group of trained specialists battling for the honor and the credit of their institution. All this is regrettable. It could be changed and it should be. Nor need we blaze a new trail in making athletic exercise accessible to all the students who wish to profit by it. The English universities have followed this plan for generations. They have teams to represent them in contests with other schools, but their interests in intercollegiate competition is not so keen that it confines the athletic activities of the ordinary student to the cheering sections of the grandstand. If we made more of intramural athletic rivalry in our schools we should have fewer stars and smaller crowds and leaner box-office returns, but we should have more healthy and better satisfied students. I do not mean that we must do away with our school teams, but we should place less emphasis on their performances. We ought not to concentrate on a few specialized athletes so exclusively, as is done so often at present; rather we should encourage more and more students to engage actively in athletics.

The Obligations of the School

Athletics are here to stay and the school must assume a responsibility in their control. They make a powerful natural

appeal to the growing boy, and because their attraction is natural and strong it is worse than useless to try to stifle it. If the school does not provide the adolescent with facilities for exercise, he will seek his amusement elsewhere and often he will find it in surroundings that are far from wholesome. Moreover, athletics are a necessity for the healthy adolescent. He must engage in violent activity of some kind because floods of new energy are surging over him and his rapidly growing muscles clamor for exercise. The school should train him to exert himself to his own best advantage.

The whole man should be the concern of education. It must develop the intellectual powers and mold the moral life, but it should also fit the body for carrying on the business of living vigorously and happily. Time has not changed the wisdom of the old Roman ideal of a sound mind in a robust body. Much learning is of little value if its possessor has not the health to profit by it. Well-controlled athletics are effective means for building up vigor in weaker children and conserving it in the strong. Moreover, they develop accuracy and precision in muscular activities and these are opposite qualities since motor responses figure prominently in so many human achievements.

The Value of Muscular Training

That the muscles require careful training becomes clear when we reflect that they constitute almost half the weight of the average adult male body and liberate a large part of its energy. Breathing, digestion, and circulation are all dependent upon correct muscular functioning. The muscles externalize changing states of emotion; they are the instruments through which the will expresses much of its activity. Habits are largely the result of repeated muscular responses, and habits play an important rôle in the ordinary person's behavior. A great part of the frontal lobe of the brain is specialized to control voluntary movements. Its activity is promoted by exercise, so that coördinated muscular performances have an indirect beneficial effect on nervous development.

✓ It is not necessary to enumerate all the functions of the

muscles in the bodily economy to prove the statement that motor education is eminently expedient. Physical gracefulness and endurance are desirable in themselves and in their consequences. The man who has been hardened to persistent effort is capable of achievements that would otherwise prove beyond his powers. A barrier between good intentions and their execution is sometimes flabby muscles. Healthy muscular development is not responsible for mental and moral accomplishments but it facilitates both of them.

Muscular training should be begun in very early life, but it should be continued and intensified during adolescence, for that period is characterized by a marked increase in muscular growth. Not only does youth become capable of far more prolonged and sustained effort than he could endure before, but, after the awkwardness of the early years of adolescence has passed, he exhibits a noticeable improvement in the accuracy and delicacy of his motor reactions. His powers of voluntary inhibition are also superior to those of a child; that is, he shows a much better control over his physical movements.

All these changes make adolescence a singularly appropriate time for establishing muscular coordination and that may be achieved in various ways. Muscles may be developed by work, by exercise, or by sports. The difference between these three activities is not measured by the amount of effort they involve but by the motive that prompts them. In reality, many games entail a greater expenditure of energy than do some tasks that are regarded as labor. Work is performed because of the results it produces, not for any direct effect it may have on the individual who accomplishes it. Exercise has for its purpose the development of physical vigor, while play is indulged in because of the pleasure it brings. Hence, three persons might expend the same force in walking thirteen miles and yet each would judge his performance differently. To one it is work because he engages in it as a mail carrier, in order to earn his living; the second is eager to toughen his muscles, and for him the walking is exercise; it is play to the third who is intent on beating a rival contestant.

Work and Physical Culture

Physical work develops many admirable virtues in adolescents and it is an excellent means for building up the bodily powers of youth. It may have the disadvantage, however, of developing one set of muscles at the expense of others, with the result that growth is not symmetrical. Hence, work should be supplemented by physical recreation. A further demand for the latter arises from the fact that all work and no play is likely to deaden promising enthusiasms of adolescents.

The Merits of Exercise

Systematic exercises produce a harmonious bodily development, which fact indorses them as means of physical training. Still, mere exercise has this drawback: it tends to grow tedious, especially if it is taken by oneself, and for that reason it may be discontinued. This is the frequent experience of those who take up reducing exercises with avidity; they sometimes find their enthusiasm waning with the lapse of time. Even the exercises that are followed in gymnasium classes — which offer the stimulus of group participation — are likely to pall on the adolescent. They make no great natural appeal to him; he is likely to look on them as artificial. They fail to awaken his ardor because they do not satisfy his longing for physical and mental competition. This craving is best gratified by sports.

The Advantages of Athletics

One fact that recommends athletic contests over gymnastic exercises is that the former are usually staged in the open air. But sports have other very tangible advantages. They afford opportunities for competing with others in a social setting, and this insures a persistence of effort that might otherwise be wanting. Moreover, the satisfaction that is associated with the strenuous activities of games teaches the adolescent that pleasure may be coupled with vigorous effort. This is a useful lesson for youth to learn; it is one that will often prove profitable to him in his later life.

The problem of physical education is not simply one of muscular development. Coördination of movement and facility of adjustment are equally desirable, and these involve the functioning of the nervous system. It is in this particular type of training that sports are far superior to either work or exercise. Both these latter call for stereotyped reactions, or, at most, for movements which occur in regular sequence, and which thus can be foreseen. In athletic competition there is a constant need to meet the unexpected. This trains to flexibility and to readiness of response, qualities that will be serviceable in coping with future emergencies in life.

All the advantages we have outlined above render athletics especially effective in producing a well-rounded physical development, and this result is made doubly hopeful by the fact that sports, of their very nature, are attractive to youth.

Athletics and Mental Training

The benefits of athletics are not confined to the physical level; games present occasions for mental training, also. Most modern sports are intricate and highly organized and must be played under elaborate systems of rules. The mere learning of these rules entails a bit of mental exercise, but their application calls for a great deal more. Athletic contests demand nimble thinking; they require independence of judgment and sometimes considerable concentration. All these processes encourage the development of a mental resourcefulness that is desirable as a permanent asset.

One of the real arguments in favor of competitive athletics in high schools is this: they may be enlisted as powerful aids in the character formation of youth. Games are well adapted to bring out the individuality of the players. They are admirable means for developing will power because they impose the necessity of exerting consistent energy in the face of opposition and because the adolescent learns from experience that success in competition calls for coolness of temper and for self-control under the severest provocations. If such self-mastery becomes habitual, the youth has acquired an invaluable possession.

Most of the games that are played by high-school students

necessitate unified teamwork, which fact should be utilized as a means for training to several worth-while virtues. Co-operation with others requires frequent self-sacrifice on the part of the individual. He must subordinate many of his own personal desires to the interests of the group and must relinquish his ambition to star, when pushing himself forward would interfere with successful teamwork. He must learn to submit to leadership and must practise such compliance by obeying the captain or the coach. Devotion to the interests of the team may be transferred to the school, and this in turn may be employed in training to wider loyalties.

Athletic contests test characters as well as muscles. They subject the youth to an examination in which there is no place for bluff and little chance to cheat. The adolescent pits his skill and speed and strength against those of his equals; he matches his courage and resourcefulness with theirs. In doing this he gets first-hand information of his own abilities and of his own weaknesses. It is well for him to have such knowledge, for he must know his strength in order to build upon it, and the first step toward self-improvement is the recognition of one's own deficiencies. Because his shortcomings are revealed in a test to which he submits himself voluntarily, the adolescent is ready to admit them. He is stimulated to correct them by the conviction that they hinder the athletic success he so whole-heartedly ambitions.

The Negative Value of Sports

There is a very material negative advantage to be derived from games, one that is unappreciated by some of those who inveigh against the athletic preoccupations of youth. Unless the rapid increase of energy that is normal during adolescence is given an outlet over muscular channels, it may externalize itself in most unwholesome ways. For much of this energy is connected, either directly or indirectly, with sex development, and it must be long circuited. If it is not, it may give rise to sensual difficulties and may do the adolescent grievous moral harm. Athletics is one of the most effective natural safeguards against the vices to which youth is

especially prone. They burn up superfluous energy; they divert the adolescent's animal spirits into healthy channels. They keep his mind occupied with harmless thoughts; they tire out his body so that he does not lie awake at night to become plagued by sex temptations. Nor are these benefits restricted to those who actually engage in athletic competition. Some of them are shared by the spectators of the games. These, too, work off their physical energy through the excitement aroused by the contest and they develop interests that are an aid to clean thinking.

People who argue for "Blue Sundays" are not only laboring under a faulty theological system, they also show a vast ignorance of adolescent psychology. The sports that keep thousands of our young people amused on Sunday afternoons are a protection against sex dangers, not only while they are actually being played, but for a long time after. The game that was played or seen on one Sunday furnishes topics of conversation during the earlier part of the week; while the one that is to be engaged in on the following Sunday is talked about in the latter part. That prevents many objectionable stories.

Abuses in Athletics

It would require a large dash of optimism to imagine that all the good effects enumerated above are really attained in our school athletics. These advantages are the fruit of sport at its best, and we must calmly admit that it often falls short of the ideal. Athletics should be a means to healthy physical, moral, and social training; they should not be made an end in themselves. They frequently are. The feverish zeal of players sometimes tempts them to overtrain, with the consequence that they are physically harmed instead of being benefited. Games may be turned into occasions for developing bad character traits as well as good ones. Fanatical enthusiasm may commit both players and spectators to many excesses. These are lamentable evils, but they are not inherent in athletics. They can be avoided or corrected and they should be.

It is the duty of the school authorities to see that the spirit of interscholastic competition does not become so heated that it undermines the scholarship of the athletes or leads to ill-regulated partisanship in the other students. The behavior of both players and spectators will be largely a reflection of the attitude of the coach. The coach of high-school athletics should be chosen wisely. His ability to exercise a good moral influence on boys is of greater consequence than is his reputation for former prowess on the playing field. Few members of the faculty are in the position to do so much good or harm as he. He is looked up to by athletes and other students alike; his orders are carried out with a readiness and a submission that most other teachers have long since ceased to hope for. Hence, it is of paramount importance that he exercise his authority to the advantage of those under his charge.

The coach should be a faculty member, and it is emphatically advisable that he teach some academic branch in the school. That arrangement will save him from the feeling that athletic success must take precedence over every other activity. It will make him interested in the academic standing of his players so that he will use his influence to spur them on to diligence in the classroom.

The abuse of subordinating studies to athletics is not so common in the high schools as it is in the colleges and universities. Still, there are instances of it on record. The evil can very easily be remedied or avoided provided the principal is interested and courageous. If scholastic fitness is made an absolute condition for participation in interschool games and no exception is ever made to this ruling, the question of scholarship is solved automatically. One of the best means of securing attention to study is insistence on the regulation that no one who is deficient in his classwork will be allowed to represent the school on a playing field. The students soon observe whether this condition is enforced; when they see it is, they act accordingly. The capable ones will reach at least the academic rating that is demanded; those who cannot make a passing grade are no real loss to a school, no matter how heavy or how fleet they may be.

Sports for High-School Boys

A practical question is: What kinds of games are advisable for high-school students? All of those that are commonly played in the schools at present are adapted to the capacities and the limitations of boys between the ages of thirteen and eighteen. Not all of them, however, are suitable for all adolescents. Football is a good game for the normally developed boy, but it is too strenuous for one who is physically weak. No game affords better opportunities for training in alertness, decision, courage, virility, and self-restraint. As was remarked earlier in this book, it is not desirable to root up the fighting instinct, for it is needed in the battle of life. But it is highly desirable to educate that impulse, and football is a splendid school in which to carry on the tutelage. Football gives the boy training in fighting fairly, under supervision and according to rules. It disciplines the impetuous youth who inclines to give precipitate expression to his emotions; it teaches him to suppress his anger in the trying situations that arise in a spirited contest. The obedience required of the players tempers conceit and acts as an antidote against untoward self-assertion. If the timid boy can be brought to play football, he may learn courage and acquire that confidence in himself which is so necessary for success and happiness in life.

Basketball appeals to youth, for it satisfies his longing for vigorous exertion, while at the same time it enables him to perform in a social setting. It calls for skill and is highly competitive. It has this disadvantage, however, that it is usually played indoors and when basketball is overdone it imposes a hard strain on the heart. This danger can be avoided when adults are reasonably watchful. As boys progress in their knowledge of the game, under the guidance of a coach, they substitute skill for aimless running and thus subject themselves to much less exertion. Boys with weak hearts should not be allowed to play basketball, but those who are healthy can continue the game all through the period of adolescence. Since the successful playing of

this game involves highly organized teamwork, basketball is very well suited to develop the loyalty and spirit of coöperation of which we have already spoken.

The ordinary track events are seasonable for young adolescents with the exception of the distance runs and the weight-throwing contests. Boys should not be permitted to engage in races of a half mile or more until they have reached the age of at least 17. Such races, when they are made under the strain of competitive conditions, may permanently injure an undeveloped youth. Baseball appeals to American youths, and it is particularly well adapted to train the smaller muscles of the body. The game demands a high degree of skill and accuracy of movements; hence it is most conducive to develop neuromuscular coördination.

Tennis and swimming are excellent sports for adolescents. They do not demand too much exertion; they are health-giving and they make for gracefulness of movement. Handball gives strength and agility. There are few games that call so many muscles into play or that develop them so harmoniously.

Athletics for Girls

The same general principles that regulate the athletic activities of boys should govern those of girls, but the same games are not suitable for both. Swimming, tennis, golf, hockey, skating, horseback riding, dancing, archery, basketball, the less-strenuous track events are all within the competency of girls and are of a nature to prepare them for their future status in life. Girls should rest from their athletic activities periodically, especially during the early years of adolescence.

The present movement for increasing the athletic opportunities of women and girls is sane and healthy, provided it is not overdone. No useful purpose is served by having girls take up the more vigorous sports of boys; in fact, it would be forcing nature to have them do so. Girls show no spontaneous impulse, as boys do, to engage in games that involve the elements of danger and of team competition. Neither the physical equipment of girls nor the work for which they

are to be fitted in later life makes strenuous exercise expedient for them as it is for boys. There are muscular and skeletal differences between the sexes which make it impracticable for the female to engage in all the athletic performances that are suitable for the male. This fact must be borne in mind when there is question of athletic competition for girls.

Of course successful accomplishment in sports demands freedom of movement, which is necessary also in order to derive the full benefits of exercise. Hence, the clothing should be light and pliant. There is no need, however, for girls to go to the extremes of divestiture that some seem to think is justified by athletics. Girls should be impressed with the fact that freedom of movement is entirely compatible with modesty in dress. When they take up games that hitherto have been restricted to boys, they should be brought to feel content to be as decently clothed as the boys are. All the physical advantages of athletics can be gained without endangering the moral health of oneself or of others.



Chapter XVII

TRAINING IN HABITS AND ATTITUDES

It has long been recognized as a truism that habits loom large in determining human behavior. They affect the work and the play of the average individual. They influence his emotional responses and modify his mental operations. One's intellectual performances are conditioned by his habits of attention and concentration. A man's moral status depends in no small measure upon the habitual way he uses his will power in meeting the particular difficulties and temptations that come to him. Even the religious life is qualified by habits of prayer, by reception of the sacraments, and by practices that long usage has rendered customary and easy. So deeply is human conduct colored by ingrained modes of thought and action that man has very appropriately been called a "bundle of habits."

The effect of habit is even more evident in the activities of the group than it is in the life of the individual. Much of society's cohesion and stability is due to the influence of deep-rooted conventions. One of the best preservatives against reactionary movements is the inertia of the crowd which is loath to abandon customs and institutions to which it has grown accustomed. The patience of the masses amid trying circumstances, such as depressions or the revelation of corruption in high places, is partially owing to the bondage of tradition which holds the multitudes and sways its thoughts and feelings.

Because of the far-reaching effects that habits exert on

human action, their training is of the utmost importance. It is the duty of education to lay down good habits in the young, to forestall faulty ones, and to correct those that are bad.

The Meaning of Habit

The word *habit* is derived from the Latin, and originally it denoted an article of clothing. This meaning is still retained in the language since we speak of a riding habit or of a religious habit. With usage, wearing apparel becomes adapted to the contours of the body that it clothes, and that fact has given a figurative meaning to the term "habit." It is in this latter sense that the word is commonly used at present. In ordinary language, the term "habit" expresses a mode of action or a way of thinking that clings to a person, or more accurately to which he clings because he has frequently indulged it. The dictionary defines the noun "habit" as "a tendency toward action or a condition, which by repetition has become spontaneous."

Strictly speaking, this tendency must be *learned* in order to be habitual. An unlearned tendency toward some definite type of action is an instinct. This distinction, however, is not always observed. The word *habit* has come to be used loosely so that it is sometimes applied to stereotyped responses that are in reality instinctive. Thus we hear it said that beavers have the habit of building dams, or that birds are in the habit of migrating south in the winter. These forms of activity are indulged regularly and they become easier with repetition. Still, they are not habitual in the strict sense of the word, because they are not learned. They are motivated by natural, instinctive drives.

It is true that many real habitual responses are based on instincts; they are acquired modifications of some disposition that is originally founded in nature. We say, for instance, that man has the habit of eating with a fork. The tendency to eat is instinctive, but there is no instinct for satisfying hunger with any particular kind of instrument. The custom of using a fork is the result of convention and it has not been learned by all human beings.

The Formation of Physical Habits

Although some of man's habits are based on natural impulses, many others of them are entirely the results of his experiences. In the human being these learned, unreflecting ways of behaving manifest themselves in countless forms. They affect his physical responses. He learns, for example, to type or to drive a car or to write with his left hand or to extract a tune from a piano. All these operations are performed laboriously in the beginning; they necessitate much conscious attention. Gradually, however, they become spontaneous. The series of movements is gone through over and over again until its components become habitual. Then there is no further need for intentional direction. Once the process is started, it carries on automatically to its completion. Operations that have been made strongly habitual may be touched off by accident, and then the customary chain of actions rattles down of its own inertia. The soldier who comes to a rigid salute on the drill ground when his officer calls "Attention!" may drop his bundles in the street when a bystander gives him the same command.

We set up "organic" habits, also; that is, we sometimes mold even our involuntary activities into stereotyped forms. We accustom our bodies to behave in specific ways which become easy and natural through repetition. Thus we have habits of digestion or posture and gait; of breathing deeply; of blushing when we appear in public; and so on. Occasionally people develop abnormal habits. They fall into curious ways of grimacing, of squinting the eyes, or of stuttering, or of fearing all manners of diseases. These performances become facile with practice, as all habits do. Their abnormality is not due to any peculiarity in the mechanism that causes them, but rather to the fact that they are deviations from average behavior.

Mental Habits

The influence of habits is not confined to bodily responses. Mental activities likewise tend to become habitual. Some people build up such strong habits of industry and persever-

ance that it is easy for them to continue in exacting efforts; it would be painful for them to be unoccupied. Others fall into anger so frequently that their rage explodes at the most trifling oppositions. Still others worry so faithfully that life for them becomes a series of anxieties. They are worried when they have nothing to worry about. There are persons who have formed the habit of reading detective stories and those who religiously page through a new magazine as though it were a Hebrew book to be read from the last page to the first.

Some of our habitual responses have their beginning in actions that were originally voluntary but which became automatized with practice. The man who was aroused by an alarm clock at five o'clock for hundreds of mornings may become accustomed to waking at that hour spontaneously. A person writes the letters of his name mechanically, but as a young child he gave painful attention to the formation of each separate character. Other habits are initiated unconsciously. There are people who cannot get to sleep unless they are lying on their left side, a custom which may date back to the very early days of infancy. However habits may have originated, or whatever form they may take, they all agree in this: that they are solidified and made easy by repetition.

The Advantage of Habits

It is expedient to automatize as many physical processes as possible. By doing this, a person heightens his efficiency and spares himself much effort. One advantage of habits is that they are economizers of energy. The man who has to give conscious attention to a given piece of work uses effort both in doing the task and in thinking about it. Were the operation made automatic he would spend his powers only on the act itself. If buttoning one's clothes continued throughout life to demand the concentration it requires of a child, a man would lose much of the time that he now devotes to more serious pursuits. Moreover, a habitual course of action demands a modicum of energy simply because it is habitual. When the nervous system has been repeatedly called upon

to carry through a definite train of movements, it acquires facility and smoothness in the performance of that particular series of acts. There is less friction than there would be if the operation were being executed rarely or for the first time.

Precision of Response

When the elements that enter into a habitual response have been well coördinated there is greater security of performance than would be possible if each component of the series had to be consciously directed. The really good automobile driver is the one who does not have to think of what he must do in an emergency. Practice has made his reactions so mechanical that "he does his thinking with his spinal cord"; that is, he reacts with a reflex response to the situation that confronts him. The consequence is that he makes the proper movements with a speed and an assurance of which he would be incapable were he compelled to reflect on what he ought to do. The more actions a man makes habitual, the more he conserves his energy for the higher and more difficult and more important affairs of life.

Losses from Bad Habits

The physical advantages of which we have been speaking are attained by those whose habits are good. When bad habits are formed, they hinder proficiency and by so doing they squander energy. We are speaking here not of habits that are morally evil but of those that are unsound psychologically; that is, of those that interfere with desirable kinds of behavior. Unfortunately, we have facility in forming bad habits as well as good ones, and the harmful effects of the former are sometimes enduring. For instance, a person who learns faulty methods when he first takes up such a game as golf may never quite succeed in discarding them. His originally incorrect movements, that have been made habitual by practice, may permanently handicap a player and make it impossible for him to achieve excellence in his game. Similarly, mistakes in pronunciation that are learned in childhood and that become habitual through early usage are corrected with difficulty. Even after long years of disuse, the

old habits may reassert themselves. Under the stress of excitement or of strong emotions a person may fall back into the speech defects that accompanied his learning of the language.

The Hygiene of Habit Formation

Since the hampering effects of bad habits are so far-reaching and so abiding, those who train children should be alert to correct faulty types of behavior early — before practice has made such responses attractive. It is important for parents to realize that the foundations of habits can be laid remarkably early. Some habits trace their origins back to the first days of infancy. A baby may be trained to wake up at stated times in order to be fed, and he will rarely awaken spontaneously at other hours. Parents are often unaware of the ease with which actions become habitual in early childhood and of the difficulty with which such habits are eradicated. They unwittingly allow their children to fall into wrong ways of feeling and acting and to indulge such types of behavior until they become habitual.

At times parents unthinkingly encourage their children in the formation of bad habits. They reward a child for actions which in reality merit punishment, and thus they invite him to repeat his objectionable conduct. The child who is always permitted to have his own way is being trained to selfishness. The one who has learned that his desires will be satisfied provided he cries loudly enough and long enough is being invited to fall into tantrums when his wishes are crossed. Parents who educate their child to this kind of behavior are doing him a grave injustice. In later years he must deal with people who will show him but slight consideration and who will not be servile to his commands. Then he will either have to break the habits that have become a second nature to him because they were engrafted so early in life, or he will find himself at constant war with others.

Children sometimes bring faulty habits with them when they enter school. They are sulky or insubordinate; they are slouching in their postures, slovenly in their speech; or they exhibit various other traits to which they have been accus-

tomed. The sooner such children are trained out of their objectionable modes of feeling or acting, the better it is for themselves and for others. The earlier the process is begun, the less painful it is for the children and the greater is its promise of success.

The Breaking of Habits

Habits may be broken in various ways. Some of them are outgrown naturally as one develops new interests. As she progresses to maidenhood, the average girl gives up the habit of playing with her dolls. Occasionally a customary method of action may be discontinued with comparative ease because the conditions that favored its origin and continuance change. Ceasing to smoke, for instance, might be a serious problem for a man who lives next door to a tobacco shop, whereas the same individual would abandon the habit with little hardship were he shipwrecked on a desert island.

Ordinarily, however, the breaking of deep-set habits is not so peaceful a process. It usually calls for attention and for will power, and often enough it involves initial pain. The difficulty is proportionate to the length of time the habit has endured, to the amount of pleasure it brings, to the frequency of the occasions for its exercise, and to the motives one has for laying it aside. Hence, when endeavoring to wean oneself away from a habitual reaction, it is practically imperative to avoid the persons and the places which have been associated with the habit and which, for that reason, tend to activate it. This fact must be stressed with the boy and girl who fight to correct some undesirable form of behavior.

Guarding Against Initial Discouragement

The chief difficulty in breaking habits is experienced during the first stages of the procedure. Hence, children and adolescents need encouragement when they attempt to desist from an old course of action and to substitute a new one in its place. They should be assured repeatedly that the struggle will not always be so acute as it is in the beginning. It is well to impress them with the truth that one's reluctance to give up a habitual line of conduct is largely owing to the fact that

he has grown accustomed to it. Were he to become habituated to the opposite kind of behavior, he would find it as attractive as the one to which he now clings so tenaciously. In other words, once the new habit is established it will appeal simply because he has got used to it. He shall not have to force himself to perform it. He would be loath to relinquish it.

This is a fact, but it is not obvious to one who is allured by some customary type of conduct. The adolescent needs to have the truth repeated over and over again. Concrete instances will make it more convincing to him. He might be given homely examples, such as that of the man who does without sugar in his coffee during Lent for purposes of penance. In the beginning this deprivation is a mild hardship. The man looks forward to Easter when he can enjoy the longed-for sugar. When the day comes he finds he does not want it. His tastes have changed. Sweetened coffee has become unpalatable to him.

The Effects of Disuse

Just as habits are solidified by practice and grow progressively easy by repetition, so they are weakened by lack of exercise. Hence, the effective means of breaking a habit is disuse. Each time the tendency to indulge the wonted act is resisted, the inclination loses some of its vigor. Gradually the habit atrophies through want of usage. In course of time the disposition to behave in the former customary way becomes so enfeebled that it dies of inanition, or it asserts itself so mildly that it can be controlled by a very moderate act of the will.¹

A second method of breaking a habit is to build up an antagonistic line of conduct and to make this as satisfying as the one to be discarded. The obstreperous adolescent would cure himself of the custom of unnecessary shouting were he to cultivate the habit of soft speaking. The two manners of talking are incompatible. A person who finds it easy to engage in un-

¹James has enunciated the principles of habit control in the form of a few pithy maxims. They have become famous and have never been surpassed as clear statements of the methods to be followed in the breaking of habits. (Cf. W. James, *Psychology*, Henry Holt & Co., New York, 1910, pp. 145 ff.)

kindly conversation will wean himself away from that very harmful habit by studiously speaking well of others. The oftener he does this, the stronger becomes his tendency to be charitable in his speech. The individual who repeatedly practises himself in forming kindly judgments must do violence to himself in order to be ungracious.

Practising the Unwanted Reaction

Dunlap has recently advocated a thesis that is a radical departure from the traditional view in regard to the breaking of habits.² Hitherto the idea has been generally accepted that the most successful way to abolish the habit of doing a certain thing is to stop doing it. Dunlap challenges this opinion. He contends that habits are best broken by deliberately doing the action that has become habitual. The stammerer will cure himself of stammering by stammering intentionally. He should be taught to notice where and how he has difficulty in his speech, and then be given practice in imitating his involuntary stammering as perfectly as possible. The same procedure is to be followed with such habits as nail-biting, thumb-sucking, squinting of the eyebrows, and with bad habits in general. Whatever the type of performance, it must be carried through intentionally and thoroughly until the act becomes voluntary instead of habitual. When the action does become volitional, it can be better controlled than when it tumbles along because of the impetus of habit.

Dunlap's method may prove effective in eliminating certain objectionable types of behavior. It centers attention on an operation that before was unattended, and by doing that it facilitates the conscious direction of the action. Moreover, a person's conduct is greatly influenced by the motive that is present to him at the moment. Sucking one's thumb through deliberate choice is a vastly different performance than sucking it through the impulse of habit. The result of the difference of motivation may be a change in activity; that is, the habit may cease to operate. Dunlap is careful to set down

²Knight Dunlap, *Habits—Their Making and Unmaking*, Liveright, New York, 1932, Chap. X, pp. 194 ff.

certain safeguards that must hedge around his method if it is to produce beneficial results. When his precautions are observed, the new system might profitably be applied in the correction of certain physical habits. The method cannot be used universally, however. In combating bad moral habits, such as those that have to do with sex practices, the method of conscious indulgence cannot be employed. No end justifies immoral means.

The Ounce of Prevention

It is always easier and more satisfying to forestall bad habits than to break them once they have been formed. Therefore, parents and teachers should be prompt to observe and to remedy incipient signs of faulty behavior in children and adolescents. We have previously remarked that the avoidance of initial mistakes is a paramount necessity. It is easy to prevent unfortunate associations but often it is exceedingly difficult to remove them. A person's attitude toward certain situations in life may be permanently warped because of a single unhappy experience in childhood. He may be condemned to mediocrity in some line of performance because he learned its fundamentals incorrectly.

Building Desirable Habits

Training in habit formation is not merely a negative operation. The rooting up of faulty ways of action is only part of the process. The acquisition of good habits is at least as important. Physical habits may be perfected during adolescence but their training should be started much earlier. It is in childhood that the muscles are most plastic and the nervous system most impressionable. Hence, that period is the favorable time for laying the foundations of accurate muscular responses. Adolescence is the time for concentrating on the organization of mental habits such as those of industry, attention, self-control, and so on. Youth is capable of the concentration required to make these types of behavior habitual. If good mental habits are not laid down during the formative years of adolescence, they will be learned less perfectly

and with greater difficulty later. In many instances they will not be learned at all.

The voluntary formation of good habits often entails effort, just as the breaking of bad habits is usually accompanied by difficulty. Hence, the individual needs motives that will stimulate him to put forth the consistent exertion required by either operation. The education of adolescents should supply youth with such motives. He must be encouraged and directed in performing the repeated acts that will neutralize bad habits or that will crystallize into physical, mental, and moral habits of the kind that will help in the development of his character and aid him in his future life.

The Acquisition of Attitudes

Youth is also the age for training to correct mental attitudes and for modifying such defective ones as may have been engendered during childhood. By an "attitude" is meant an acquired tendency to think and to feel in certain definite ways. A disposition of this kind is rendered easy by frequent repetition and in that respect it is a habit. But an attitude is distinctive in that it is ordinarily toned with emotion. It is a mental habit that is accompanied by feeling. Such states of mind are sometimes referred to as "mental sets" or "view-points" or "predispositions." When they distort a person's judgment, they are termed "prejudices" or "biases."

The propensity to think along specific lines may be the result of a long series of experiences as is the case with those who have a "professional attitude." Their studies and their continued associations with people of kindred interests to their own have given them definite, permanent viewpoints in regard to the persons and the situations they encounter. Still, a lasting attitude is not necessarily the result of repeated experiences. It may be aroused by one single occurrence, especially when the incident is of a nature to produce an intensely emotional reaction. Thus, a person may have a life-long antipathy for dogs because he was bitten by a dog when he was a very young child.

The Significance of Attitudes

The practical importance of mental attitudes arises from the fact that they profoundly influence a person's general behavior. They color his beliefs and practices. They qualify his judgments. They modify his estimate of himself and affect his relations with others. Because they are so often suffused with emotion, attitudes are powerful drives to action. Therefore, they operate strongly in setting one's ambitions and determining his ideals. Attitudes are fundamental factors in the formation of character.

Other things being equal, the earlier an attitude is established, the deeper is its influence on conduct and the more resistant it is to change. That is the reason why it is so difficult to uproot the viewpoints or prejudices that are sown in the very early years of life. And that is the reason, also, why it is necessary to build up the right attitudes during the plastic years of childhood and adolescence. It is not to be expected that all persons will have the same attitudes toward all situations, nor is it advisable that they should. People must have different predilections if they are to be contented in the widely differing circumstances in which they have to lead their lives. Thus, specific attitudes must vary with individuals. Each adolescent should be given those that will be most conducive to his happiness and efficiency in the peculiar conditions he will be called upon to meet. Still, there are certain generic attitudes that are serviceable to everyone and that should be fostered whenever possible. They are those that function not only in particular situations but consistently throughout life. We shall mention only the most common of them.

Attitude toward Oneself

Everyone who will remain healthy must judge himself sanely. That means that he will not be too conceited nor too self-depreciatory. He must recognize his own abilities and limitations without exaggerating either. A justified self-confidence will enable him to utilize his opportunities and to

make the most of his capacities. A sober realization of his inadequacies will protect him from many disappointments.

Feelings toward Others

An individual's success in life and his own peace of mind are greatly influenced by the ways in which he reacts to others, and they to him. The adolescent must be helped to acquire those attitudes that will fit him for satisfactory relations with his fellows and to avoid those that would put him into harmful conflict with others. He should be trained to a spirit of helpfulness and coöperation. He ought to learn the mean between a domineering aggressiveness and the bashful attitude that prompts to a shrinking from social or business contacts. Youth needs practice in cultivating the correct point of view in respect to authority. That means that he is neither cowed by it nor antagonistic toward it.

Worried absorption with the past or uneasy forebodings about the future may very easily degenerate into pessimism or depression. The healthy attitude is such attention to the problems of the future as will best assure their successful solution and such study of the mistakes of the past as will prevent their repetition. Most adolescents need help in attaining this balanced outlook. Some of them must be aided in changing unwholesome attitudes they have already conceived toward the past or the future.

Since the vast majority of people must work, it is essential that they have the correct viewpoint toward their necessary occupations. The right frame of mind is one of satisfaction with one's employment and enthusiasm for it. The man who has that mental state does a good job happily. He is saved from the strain and the lowered efficiency that result from boredom.

The Need of Intelligent Guidance

The attainment of healthy attitudes and the avoidance or correction of hurtful ones cannot be left to fortunate chance. Inexperienced youth needs intelligent and skillful direction from both parents and teachers. It is true that a person's reactions toward life and its problems are largely decided by

his training in the home, but they are not exclusively determined by his family contacts. The school has a responsibility in the matter of forming viewpoints, for the environment of the classroom, the habits and manners of teachers, the whole atmosphere of the school—all leave their abiding impress on the mental outlook of the pupil.

The School's Responsibility

One of the results of education should be healthy, permanent attitudes of mind. These may be regarded as secondary aims of formal training. Unfortunately, they are sometimes regarded as so secondary that their cultivation is neglected. This is a sad mistake, for, judged from the standpoint of their practical worth, healthy mental attitudes are more important than the book knowledge that is acquired in the classroom.

The average individual forgets much of what he learned in school, and some of the information he retains is of no great help to him in life. The habits of thought that he formed in his early years, the interests he developed, the attitudes he conceived, are of vital significance. Elementary courses in science or sociology give meager bodies of facts or principles that are of small immediate usefulness. But if such courses function as centers of interest, they will lead to systematic study in school and out of it. That will result in knowledge. A high-school course in English may supply quite insignificant acquaintance with literature. Measured by its factual results, such a course might be dispensed with and there would be little lost. But when the English class arouses an interest in literature, and thus furnishes the student with a key by which he can unlock the great minds of all the ages, it is an invaluable experience. And so it is with most of the subjects that are taught in school. Their merit is to be estimated not by the amount of information they impart to the pupil but by the attitudes they arouse in him.


The Cultivation of Interests

Education achieves its highest purpose when it trains the pupil to train himself. The real object of teaching is to make

the teacher superfluous. Those ends are attained by creating broad, healthy interests in the student. They will prompt him to continue his education after he has finished school, while at the same time they will make him capable of fuller and deeper experiences. It is the man or woman of varied interests who fishes most from the stream of life as it rushes by. It is the man or woman of broad interests who contributes best to the pleasure of others. The person of a single-track mind may be a boon to those who seek enlightenment in his special field. To the majority he is likely to be a bore.

There are those who have no sources of interest in themselves, and thus are forced to seek outside relaxation from the drudgery of life. Too often their amusement is limited to the range of sensory enjoyments. The failure to cultivate wholesome interests during the school years is at least partially responsible for that absence of the finer enthusiasms that is so apparent today. The motion-picture houses are crowded, while the art galleries are empty. Trashy novels have pushed real literature into dusty recesses in libraries. Newspapers lose their appeal for many after the sporting sheet and the comic strips have been devoured. Thoughtful magazines are going bankrupt, while the sensational ones are paying dividends.

When people lack worth-while interests time hangs heavily upon them and they must "kill it." Such people become victims to the sellers of sensation. They need thrills to be amused. They are constantly in search of new enjoyments, for an experience fails to excite when it loses its novelty. A body of elevating interests is the best protection against the folly and the discontent that are spawned by an aimless life. It is the business of education to implant and to foster such interests. The most favorable time for doing so is adolescence. Youth is intellectually capable of cultivating uplifting interests; when he is guided skillfully, he may be made eager for them.



Chapter XVIII

THE MENTAL HEALTH OF ADOLESCENTS

For several years past the health of the child has been the object of solicitous attention. Public and private agencies have concerned themselves with the question of the physical well-being of school children. More recently, child-guidance clinics have been established in the hope of helping children to adjust to their peculiar difficulties and thus to remain mentally sound.

There are few such organized resources for safeguarding the mental health of youth. Some colleges have psychiatric service or mental-hygiene clinics for their students, but there is no special machinery set up for aiding the vast majority of adolescents to cope with their emotional conflicts. Very many developing boys and girls are left to wrestle with their own problems alone and undirected. Many others receive only casual and more or less haphazard help from individual parents or teachers.

Youth's Need for Mental Hygiene

This is regrettable, for, from the viewpoint of mental health, adolescence is a most critical period. It is when people are called upon to adjust themselves to new circumstances of life that they are most likely to exhibit emotional disturbances. The necessity of adapting to new emergencies or of measuring up to new demands often reveals weaknesses that remain hidden while conditions are more simple or more stereotyped. Adolescence is essentially a period of adjustment. It

presents problems that may arouse unwholesome attitudes in boys and girls who were previously healthy-minded. It is especially difficult and dangerous for those who have been emotionally mistreated during their childhood. In these pages we have made frequent mention of the stress that accompanies adolescent development. The process of maturing is often a trying one. It involves physical and mental changes that are pronounced and relatively sudden; intellectual questionings, emotional upheavals, and bodily transformations all contribute their quota toward making the period of youth one of unrest.

Certain adaptations are made imperative by the very nature of adolescence. The mere fact that he is becoming mature puts the youth to the necessity of living a more complex life than he was accustomed to as a child. He is expected to assume new responsibilities; shortcomings that were excused in the child because of his immaturity, or overlooked on the assumption that he would outgrow them, may become causes of conflict between the adolescent and his parents. The larger freedom that a youth enjoys or craves to enjoy often embroils him in difficulties; the wider ambitions he cherishes may engender emotional turmoil. He becomes self-conscious and sex-conscious, and socially conscious. His impulses along any of these lines may become emotionally irritating to the unstable adolescent.

External Threats to Mental Health

Moreover, there are extrinsic conditions that complicate the problem of growing up and which by doing so increase the emotional strain of that process. In the early years of adolescence the boy or girl enters high school. For many this is a comforting experience, a welcome relief from the tedium of the grades. For others, however, it is a mild crisis. The curriculum and the methods of teaching are different from those the pupil has been familiar with in the grammar school. Changes in companionship, in material surroundings, in the kind and amount of work exacted may bewilder the young high-school students. Unless they are guided over this period of adjustment, such individuals may become uncertain of

themselves; they may lose their self-confidence or build up other unwholesome mental attitudes.

The Strain of Choosing One's Lifework

In the later years of adolescence, the boy or girl is confronted with the necessity of making further adjustments. Many of the students finish their schooling with the completion of the high school. They take up the job of making their own living, and for most of them this is a novel experience. It is very likely to bring disappointments and to give rise to some misgivings. The adolescent who has been trained to a reasonable amount of self-reliance has a good chance of fitting himself healthily into his new sphere of activity. But the business of starting one's lifework is a more trying undertaking for the boy or girl who has been encouraged to be dependent, and it is likely to be a more dangerous procedure. A person of this type may shrink from the new obligations that confront him; because he is fearful of himself, he fears other people. He is anxious about the future and worried over his own competency to cope with its problems. He is hesitant about attempting to achieve. When these attitudes are not corrected, they make for failure and that is an added argument for discouragement. The end result may be an unwholesome habit of mind that condemns its possessor to unhappiness and to inefficiency. He avoids outside contacts; he clings more closely to home; he refuses to grow up. He is a child competing with adults, and that condition is not conducive to mental health.

Unwise Parental Attitudes

Sometimes the inherent difficulties of fitting oneself for a career are aggravated by unwise interference on the part of parents. A father, for instance, may wish his son to carry on the business in which he himself has been successful but for which the youth has neither the ability nor the inclination. We can sympathize with the ambition of a man who desires that a business to which he has given the best years of his life and which he has built into a flourishing concern should continue to prosper and to remain in his family. Still,

he should realize that his son's interests and capacities may be radically different from his own. A father is perfectly justified in trying most earnestly to inspire his son with his personal enthusiasms, but he ought not to allow himself to become embittered should he fail in the attempt. He must recognize the fact that his son has a different heredity from his own and that it is set against a different body of experiences. The boy may be temperamentally unfitted for the kind of work that brought out the best qualities in the father. If the son is forced into an occupation that he detests, he may be chafed by it for the rest of his life or he may dally along in it, burning up more energy in holding himself to his distasteful task than he employs in carrying it through. In that event, the father's hope for continued family success is erected on a very dubious foundation.

Of course, we should be practical in our enthusiasms, and adolescents need the guidance of an older head in the molding of feasible ambitions. Still, it is well to remember that a person is most likely to accomplish best when he applies himself to an appealing task. Mental health is at least as desirable as is the making of money. That health is promoted by contentment. The grain merchant's son who craves to teach chemistry will probably be far happier in his murky laboratory than he would be in a finely appointed office. The grain business is likely to thrive more vigorously under another man's direction than it would through his unwilling management.

At times the vocational choice of adolescents is forced by another type of parental ambition. A father or mother who has been unable to achieve his or her own youthful aspirations decides to fulfill them vicariously. The son or daughter must enter upon the career which circumstances closed to the parent. The child may lack the ability required for success in that particular field — for that matter, the parent may have lacked it also, although that fact was not made manifest by experiment. Nevertheless, the wishful parent brings pressure to bear upon the youth. He comes to feel that he will pain a fond mother if he does not fall in with her design. A desire to please a well-loved father may prompt a boy or girl to

take up a line of work for which he or she is eminently unfitted. The frequent consequence is disappointment for the parent and a sense of failure for the son or daughter.

Parents would do well to realize, and to act on the realization, that their children must lead their own lives. The young need vocational guidance, and they welcome it. But the data on which an avocation should be decided are the abilities, the interests, and the opportunities of the youth. When the frustrated hopes of parents are projected onto the child, or when the unwise desires of the parents to raise him to a higher social level than they themselves have attained become the reasons for vocational choice, the results are very likely to be bad. The effort to live up to misguided family expectations is a source of serious emotional conflict for many adolescents.

Religious Vocations

In this connection it may not be amiss to make brief mention of the attitudes that parents should strive to maintain in regard to the religious vocations of their children. It is legitimate and laudable for parents to foster such vocations in their sons and daughters. It is wrong to force a boy into the priesthood or a girl into a convent by creating in his or her mind the feeling that failure to lead a religious life will be a cause of grievous disappointment to a parent. A true vocation is a call from God. It is the privilege and the duty of parents to train their children in such a way that they will be responsive to that call should it come to them. That means that children should be reared in an atmosphere that is conducive to the ripening of a vocation. They must be surrounded by healthy religious influences in the home and in the school. Parents who supply this kind of environment have done the very best they can toward cultivating a religious vocation in their children. They may hope that their boy or girl will be called to God's special service; they may pray for that. They certainly ought to encourage a son or a daughter who manifests a spontaneous inclination toward a religious life. And yet they should always be careful that they do not press a boy or a girl into such a life when the child

has no attraction for it. Mistakes of parents along this line have produced untold harm. A boy who is held in the seminary merely by the fear of hurting a father or mother should he leave it, ought to withdraw from it as soon as possible. He has no real vocation to the priesthood and the earlier he gives up his preparation for the priesthood the better. If he continues on through the purely human motive of desiring to satisfy a parent's hope, he will be unhappy, almost inevitably, and it is highly probable that his services will be of slight value to the Church. The same is to be said of the girl whose only reason for entering a convent or remaining in it is a wish to please her parents.

The foolish notion that it is a disgrace for a boy to leave a seminary or for a girl to return from a convent has produced an enormous amount of mental anguish. One of the fundamental purposes of a novitiate is to ascertain whether or not the one who enters it has a true vocation. An individual who finds that he has no calling to the religious life does the sane and prudent and commendable thing when he gives it up. The voluntary entrance into a seminary or a novitiate is a good presumptive sign of a vocation; it is not conclusive proof of one. If this fact were better realized by those who make the experiment of testing their vocation, if it were better appreciated by their relatives and friends, some young men and women who come back to their homes would take that step much more peacefully than they do. Others would not linger on trying to lead a life for which they are temperamentally unsuited and for which they have no real calling.

What has been said of the evil consequences of the forcing of religious vocations by parents is equally applicable in the case of pressures that are brought by other people. Teachers must be on their guard against misguided zeal in handling the question of religious vocations among their pupils.

The Question of Marriage

Parental opposition to the marriage of their sons and daughters is a source of frequent conflict and a cause of grave emotional disturbances. A discussion of this type of interference may not seem pertinent in a treatise on the psy-

chology of adolescence, since relatively few marry while they are in their teens. However, a few words on this particular type of parental mistake may not be out of place.

It is needless to remark that young people contemplating marriage should seek the advice of their parents and be guided by their reasonable counsel. Common sense dictates that children should profit by the experience of fathers and mothers who have lived long years in the married state. There are occasions when parents are bound in duty to prevent marriages that are morally wrong or that promise unhappiness for their children. The thwarting of such ill-advised unions is a favor to the young people concerned. They do not recognize it as such at the time, but they will be grateful for it when their infatuation has passed off and they again become capable of sane judgment.

Parents must be watchful, however, that they are not unjust when there is question of their children marrying. There is a vast difference between preventing some particular marriage that circumstances render inadvisable and opposing the very notion of marriage. Still, this latter attitude is the one that many fathers and more mothers assume. They are jealous of any person of the opposite sex in whom their child may become interested. They criticize such an individual; they make him or her feel unwelcome in their homes. Parents of this kind are often eager to declare that they are anxious to have their son or daughter married happily, and yet they leave no stone unturned in order to preclude all probability of any kind of marriage. This attitude is unwarranted in a parent and it is unjust to the child. It very frequently produces embittered men and women who are lonely and resentful because they know that they have been robbed by their parents of the homes and children to which they have the right.

Parents who strive to prevent the marriages of their grown sons and daughters may be convinced that they are motivated by love for their children. To the unprejudiced observer, it is a very ungenerous love. A small amount of frank self-examination should reveal to the parents themselves that their attitude is the fruit of selfishness. They are unwilling

that their children should enjoy the privilege they availed themselves of when they left their parents and established homes of their own.

The Prevalence of Mental Disorders

In view of the natural strains accompanying the process of growing up and of the fact that some young people receive little intelligent direction while others are treated very unwisely, it is not surprising that adolescence is a critical time so far as mental health is concerned. In reality, it is surprising that mental disturbances are not more frequent and more serious than they actually are. It is undoubtedly true that the formative years of youth are prolific in emotional disorders and in mental deviations. This statement, however, should not be misinterpreted. It must not be exaggerated to mean that all those who are subjected to the ordeal of adolescence are permanently harmed by it. They are not. Viewed absolutely, the number of those whose emotional life is warped by the various strains of youth is fairly large. Relatively, the number is small. Of those who pass through adolescence — and everyone who reaches adulthood does that — comparatively few are injured irreparably. Great numbers progress from childhood to maturity peacefully and healthily. Those who are well-trained in their early years experience little trouble, provided they are intelligently handled and the conditions in which they live their youth are not too difficult. Most adolescents are protected against the stresses of youth and saved from the effects of witless training by their own natural resiliency, by their optimism, and often enough by their care-free thoughtlessness.

Moreover, a goodly number of those who are emotionally agitated during the years of adolescence are not maimed hopelessly. They are not unscathed by the process of being made over from children into adults but, on the other hand, they are not too desperately scarred. When the currents of life begin to flow more smoothly they learn to settle down to contented living.

Other young people are not so fortunate. They are so indelibly marked by the emotional conflicts of their youth that

they exhibit palpable disturbances of personality. There are, of course, wide divergences in the disorders that are sown or that develop during youth, for the turbulency of the period varies considerably with individuals. Some have such a bad time that they become mentally deranged. They are frankly demented. Others build up attitudes of mind that set them apart from their fellows and make life more difficult for them than it would be if they were normal. They fall into peculiar forms of behavior that brand them as "freakish" or "queer" or "eccentric."

Unwholesome Self-Consciousness

In cataloging the chief emotional disturbances of youth, we may well proceed from the lesser forms of maladjustment to those that are graver. Feelings of inadequacy are a cause of many disorders during adolescence. It is not difficult to see why this is so. The rapid physical and mental changes he experiences tend to make the youth self-conscious. He longs for social approval; he is fearful of exposing himself to ridicule. He is anxious to achieve, yet uncertain of his ability to succeed. All these factors operating together cause some adolescents to focus their attention on themselves in an unhealthy way. They become too introspective. They form habits of studying their own conduct and dissecting their own motives. They are extravagantly solicitous about how others judge them.

Some adolescents react to their conflicts by growing oversensitive or moody. Repeated brooding over real or imagined failures leads to feelings of inferiority, to loss of confidence, lack of initiative, evasion of responsibility or to apathy. Attitudes of this kind very easily become ingrained. They constitute a real menace to mental health; they are grievous handicaps to any kind of success. Transient feelings of diffidence are normal to adolescents, and need cause no great concern. But the boy or girl who shows a disposition to become wrapped up in self needs gentle and careful guidance. Exaggerated introspection tends to deepen with the lapse of time, and it may lead to serious consequences. This is especially true in the case of those who manifested traits of in-

troversion during childhood. The shrinking type of child, that is, the one whose self-confidence has been shaken or who shows an inclination to withdraw from the company of other children and to retire into himself, is particularly exposed to danger during adolescence.

Defense Reactions

Some people, both adolescents and adults, respond to their sense of self-distrust by having recourse to defense mechanisms. They are always ready with excuses for their conduct. They are quick to shift the blame for their failures onto other people or to attribute their shortcomings to the force of circumstances over which they have no control. Others solace themselves by empty daydreaming. Still others overcompensate for their feelings of inadequacy; they swing to the opposite extreme and become assertive, self-opinionated, combative, or rebellious. All these subterfuges are difficult and dangerous. They impose a nervous strain on the one who practises them, for he is fearful that others may pierce his disguise and discover his hidden weaknesses. If defense reactions are not corrected they may lead to pronounced disorders of behavior.

Motor Disturbances in Youth

Not uncommonly an individual's fear of himself translates itself into physical symptoms. This is the case, for instance, in much of the stammering that appears during adolescence. The vast majority of the speech defects that are observed in early youth are due to mental disturbances. His self-consciousness causes the adolescent to be timid in the presence of strangers or of those whom he is particularly desirous to impress. His anxiety may result in a loss of control over the delicate muscles involved in speaking, while at the same time it produces a gasping kind of breathing. The adolescent becomes conscious of these physical effects of his fear and they tend to heighten his apprehension so that a vicious circle is started. His fear gives rise to physical disturbances and these, in turn, increase his fear. Speech disorders during adolescence are more common among boys than among

girls, for the former are more self-conscious. Besides, the changes that are taking place in his speech apparatus tend to focus the boy's attention on his voice. He is worried lest his erratic tones should become an occasion of embarrassment to him, and this very anxiety is the source of a great deal of his difficulty. He should be encouraged to take his mind off his voice. Since most speech troubles are symptoms of an underlying fear, the effective way of curing them is to remove their emotional causes. The boy or girl who develops stammering or stuttering during adolescence needs help in building up self-confidence. Once that is established, the speech disorders will usually vanish spontaneously.

Another type of motor disturbance that results from nervousness is what is known as a "tic." This is a dissociated activity produced by the spasmodic contraction of a small group of muscles. Over one hundred of these convulsive little muscular reactions have been cataloged. They are familiar as squinting of the eyes, puckering of the brows, the winking of one eye, drawing down one corner of the mouth, and numerous other forms of grimaces. They are not serious in themselves but they are indicative of hidden emotional conflicts that call for attention. Moreover, they often increase the patient's self-consciousness. Tics are common enough during childhood, and only less prevalent during adolescence. Youth furnishes almost the last hopeful opportunity for curing such automatisms. If they are not corrected during adolescence, they are likely to offer most stubborn resistance to later treatment.

Phobias during Adolescence

The morbid, unreasonable fears that are called "phobias" harass many adolescents. Such exaggerated dreads may center about anything that enters into human experience, but certain situations are singled out for a special amount of anxiety. Among the more common phobias are fear of dirt, of bacteria, of crowds, of various kinds of animals, of high places, of the dark, of cancer, or of going insane. Abnormal fears of doing improper things or of being laughed at are fairly frequent among adolescents, and, like all phobias,

these fears may be magnified into panics. Whatever form phobias take they are quite annoying; some of them are exceedingly painful to the one who is afflicted by them.

Many of the phobias of adolescence are simply aggravations of fears that were harbored in childhood. Others of them become manifest for the first time in the early years of youth. These pathological terrors are often difficult to dispel. They cannot be removed by arguing with the patient. To accuse him of ill will because he fails to rid himself of his phobia, or to attribute his fear to his imagination, is only to render his condition worse. The dread may not be justified but it is very real to him. He is suffering from a disease and he needs outside help. The sooner phobias are treated, the better is the hope of their cure; hence, they should be medicated as early as possible after their appearance. The healing of pathological fears demands knowledge of their mechanisms on the part of the one who attempts their correction. Some of the deeper-seated phobias cannot be dislodged even by an expert.

The Disease Called "Scruples"

The tendencies toward introspection and toward indecision that are so characteristic of adolescence make youth particularly liable to that form of nervous disease called "scruples." This specific type of neurosis centers around questions of morality or of religion, but aside from that fact it does not differ from other kinds of doubting mania. It is due to the same mechanisms and it responds to the same treatment as do obsessions that have no relation with moral practices and are poles removed from religious beliefs.

The strains of adolescence would not result in so many scrupulous states if boys and girls had not been predisposed for them by faulty training in their childhood. The hygienic principle that it is easier to prevent mental disorders than to cure them is most assuredly applicable to this very painful disease of scruples. It is important for parents and teachers to be observant of the first signs of scrupulosity in their charges and to apply a remedy to the condition. It is more

important for parents and teachers to be watchful against implanting scruples in the minds of the young. Harrowing stories about hell, that arouse strong emotional reactions in children; false notions about sex; the feeling that a person may make a bad confession almost against his intentions, or break his communion fast unknowingly have all been productive of torturing anxieties. "Fear of the Lord is the beginning of wisdom," but the fear that has place in religion is a stimulating fear and not a paralyzing one. The latter kind does not lift its victim to high spirituality. It may plunge him into deep despair.

Epilepsy

About 75 per cent of the cases of idiopathic or true epilepsy appear before the age of 20, and a large number of these develop between the ages of 10 and 15. True epilepsy is a medical problem and must be treated medically. All that the ordinary bystander can do for an epileptic in his seizure is to remove objects against which he might injure himself and to insert something soft between the patient's teeth in order to prevent him from chewing his tongue. Whenever it is possible it is advisable to spare other children the sight of an epileptic convulsion. This cannot always be done, however, since the seizure often comes on suddenly and, hence, cannot be foreseen.

The child or the adolescent who has recently developed epileptic symptoms may be helped considerably by a judicious program of physical and mental hygiene. Epileptics are likely to suffer from changes in their accustomed routine. Regularity must be insisted upon in the hours of rising and retiring, in playing, in working and in all activities. Special attention should be given to moderation in eating. Alcohol is poison to most epileptics. Strenuous attempts should be made to relieve the patient of the constant apprehension of a seizure. He must be encouraged in the conviction that he can make himself into a very useful member of society. Finally, he must be protected against emotional strains and must learn to react as tranquilly as possible to those stresses

which he cannot avoid. This attitude is difficult to create in the epileptic, for he is usually an aggressive, egotistical, unreliable individual, and his seizures tend to make him more irritable and more emotionally disquieted. Still, his own well-being makes it imperative that he cultivate control of his feelings. Excitement is prone to multiply his convulsions. Calmness may noticeably lessen their frequency.

The Appearance of Hysteria

The early years after puberty are a favorite time for the appearance of hysteria. The disease is seldom found in children. When it is manifested for the first time in adulthood, it is a sign that the individual is not emotionally mature. He has a childish attitude toward the problems of life. Hysteria may be regarded as an unconscious method adopted for the purpose of escaping some difficulty or of gaining some advantage. The patient is not aware that he is employing a defense mechanism, but that is what hysteria is. The victim of this disease counterfeits some physical symptom or some mental disturbance in order to extricate himself from a situation that he finds intolerable. Hysteria affords him an opportunity of evading responsibility or of excusing himself for his failures or of fleeing from some trial. Occasionally, hysteria is the expression of a spite. The symptoms of this neurosis are multitudinous. Hysteria can simulate almost any disease that is known to medicine.

Hysterics may be well developed intellectually, but they are childishly vain, oversensitive, hypersuggestible, egocentric, selfish, eager for sympathy and attention. Moreover, they are emotionally unstable; they are prone to swing between the extremes of moodiness and fleeting enthusiasms and often they are given to much daydreaming. All these are infantile reactions. They unfit an adult for successful living with mature men and women.

It is readily seen how a person with a temperament like that outlined above should be menaced by hysteria during adolescence. The adjustments required during that period tempt the boy or girl of hysterical constitution to seek refuge

from difficulties in the subterfuge of hysteria. It releases such people from their embarrassments while allowing them to maintain their self-respect.

Adolescents who exhibit signs of hysteria or who give evidence of a hysterical disposition need educating. They must be taught to face their problem squarely and to abide by the issue. They have to learn to be candid with themselves, to admit defeat without being crushed by it. They must cultivate control of their feelings so that they will not be carried away by their own emotions. Since the motive for their hysteria usually involves a desire for attention, they must not be coddled or petted. Too much sympathy confirms the patients in their symptoms. When they find that their disease is not profiting them, they lose one of their principal incentives for clinging to it. Care must be exercised that the treatment is not too harsh, and it is vital not to injure the patient's self-respect. If he loses that, he has another element of conflict. In the last analysis, the cure of hysteria and its prevention are largely a matter of will-training. It is the weakling who resorts to the expedient of hysteria.

Manic-Depressive Insanity

The normal tendency of youth to fluctuate between moodiness and enthusiasms renders adolescents subject to manic-depressive psychosis. This disease, in its typical form, is characterized by alternating periods of excitation and depression. Often, however, it manifests only one phase of this cycle; the patient is only maniacal or he is only melancholic. It is a serious disorder that usually necessitates institutional care. The patient recovers from the disturbance but it tends to recur, sometimes at decreasing intervals. The first manic episode often occurs in the years between 15 and 25, while the average age for the onset of the first depressive attack is much later. The foundations of both types of the disease are often laid in youth, even when the actual appearance of the disorder is delayed until later life. If attitudes of despondency become habitual during adolescence, they may lead to an eventual breakdown. The adolescent who is an

extremist in his pleasures or in his pains, who is abnormally thrilled by his joys and unduly dejected by his disappointments, is a potential manic-depressive. He needs guidance. He must acquire moderation in his emotional responses. He should cultivate habits of cheerfulness and optimism.

The Scourge of Dementia Præcox

Dementia præcox is the most serious of the major mental diseases. The disorder occupies an unenviable place among the psychoses because of its frequency, its disheartening resistance to treatment, and its tendency to progress to mental dilapidation. Approximately 50 per cent of the patients in mental hospitals are suffering from this type of insanity and comparatively few of them recover. The proportion of dementia-præcox patients in institutions is steadily increasing because new cases are constantly being admitted while the old ones linger on.

The cause of dementia præcox is not definitely known. Until rather recently the derangement was generally attributed to some obscure physical defect in the brain. This view continues to be held by many of the world's foremost psychiatrists who still maintain that the disease is the result of changes in nerve tissue. Of late years, however, this opinion has been widely challenged. The belief that dementia præcox is caused by a disruption of the personality has been consistently winning new adherents. According to this view the disease is psychic in origin; it is the effect of faulty psychological adjustments, of unhealthy habits of thinking and feeling rather than of morbid physical conditions.

The disturbance was originally called dementia præcox — or early insanity — on the assumption that it regularly develops in the earlier years of life. It is true that the majority of cases appear before the age of 25, but it is likewise true that some patients manifest frank symptoms of the disease only after they have reached maturity. Hence, there is a tendency among psychiatrists to supplant the term "dementia præcox" by the word "schizophrenia," which means a splitting of the mind. This name gives a more accurate expression of the characteristic symptom of the malady, namely, a

divorce of the intellectual processes of the patient from those of his emotional life. As Gulick puts it, in schizophrenia "the emotions and the intellect lose companionship."¹

Schizophrenia manifests itself in such a variety of ways that different patients may present quite different clinical pictures. Superficial observation might lead to the conclusion that these people are suffering from radically distinct forms of insanity, whereas the truth is that they are afflicted with varying phases of the same disease. It is customary to list four types of schizophrenia, each of which has its own characteristic symptoms. They all agree, however, in exhibiting the basic features of intellectual sluggishness, emotional apathy, and mental deterioration.

In the *Simple Type*, hallucinations occur but rarely and delusions are infrequent. The main disturbances are in the field of the emotions and they take diverse forms. The patient may be phlegmatic or he may indulge in sudden violent outbursts that are not justified by the circumstances. Ordinarily the simple type of schizophrenia shows emotional instability and a marked loss of self-control. There is likely to be a blunting of interests and a general torpor in both physical and mental activities. The disease is usually gradual in its onset and the changes it induces are so insidious that they may be unobserved until they have progressed to the point where they are indicative of a serious breakdown.

The *Hebephrenic Type* of dementia præcox commonly makes its appearance during adolescence, hence its name.² The salient feature of this form of the disease is silliness. Both hallucinations and delusions are frequent. Emotional dilapidation is usual and marked and progressive. The patient inclines to indulge in facial grimaces or in peculiar, foolish mannerisms; he withdraws more and more into the unreal world of his phantasies until he becomes inaccessible to outside stimulation. The disintegration of personality is greater in hebephrenia than in any other type of dementia præcox. This may be due to the fact that this phase of the disease

¹W. V. Gulick, *Mental Diseases*, Mosby, St. Louis, 1918, p. 42.

²In old Greek mythology Hebe was the goddess of youth. The term "hebephrenia" means the insanity of youth.

develops in individuals who are disposed by heredity to a mental collapse.

The *Catatonic Type* of schizophrenia is distinguished by certain peculiarities of conduct that involve muscular responses. It exhibits phases of stupor or excitement in both of which there may be mutism, automatic behavior, and activities that seem entirely purposeless to an observer. In some patients the stages of excitement and stupor may alternate with one another, sometimes with remarkable suddenness, in others only one phase, either that of excitation or depression, may be manifest. Catatonic schizophrenia appears most frequently between the ages of 15 and 25. It develops more rapidly than the other forms of dementia præcox and it holds out a better promise of cure. Most of the apparent recoveries from schizophrenia are made by patients who suffer from the catatonic phase.

In the *Paranoid Type* of the disease delusions are the prominent symptom. These false beliefs are often numerous and changeable and usually they are fantastic. The delusions tend to develop into those of persecution although ideas of grandeur are also fairly common. The paranoid type generally develops later than the other forms; the ordinary time of its incidence is after the thirtieth year. Its prognosis for recovery is poor.

Symptoms of Dementia Præcox

Whatever may be the particular form of their disease all dementia præcox patients have this in common, that they tend to shrink into themselves. They progressively withdraw from outside contacts until they may be quite out of touch with reality. In extreme cases the phenomenon of negativism appears; that is, the patient is irresponsive to any kind of external influence. He gives no evidence that he hears when he is spoken to, he shows no reaction to even very painful stimulations. He seems insensible to such fundamental cravings as those of hunger or thirst.

Schizophrenia must always be looked upon as a very grave disease, although it is regarded more hopefully by the med-

ical profession today than it was in the past. Formerly a diagnosis of dementia præcox was a signal of despair. The incurable nature of the disorder and its unvarying progressive nature were so taken for granted that a recovery was viewed as a proof of a mistaken diagnosis. Current medical opinion is not so fatalistic. It is true that once the disease becomes definitely established, complete and permanent recoveries from it are rare, while such remissions as occur are likely to be temporary. Still some cases are improved by treatment and we are justified in hoping that as medical knowledge increases the problem of schizophrenia will be attacked more successfully.

Schizophrenia and Mental Hygiene

The new optimism in regard to schizophrenia prevails principally in the field of prevention. It is possible and even probable that mental hygiene may forestall some cases of the disease by promoting healthy modes of thought and feeling and by correcting attitudes which, if they are not corrected, may eventuate in dementia præcox. This is the fact that has significance for educators. Of course, it is not expected that parents or teachers will attempt to treat schizophrenia even in its incipient stages; that is a problem for the psychiatrist. But what parents and teachers can and should do is to report suspicious individuals for examination by the specialist. The earlier a prospective schizophrenic receives expert attention the brighter is his prospect for conserving his sanity. Hence, those who deal with the young should be able to recognize certain signs which may appear trivial in themselves but which are danger signals in children and adolescents of a specific type of temperament.

The Schizoid Temperament

Schizophrenics are largely recruited from the ranks of those whom Hoch calls the "shut-in personality." Long before such people manifest gross abnormalities of behavior they give evidence of difficulty in adjusting to the problems they encounter. They are inclined to be moody, oversensitive,

self-conscious, diffident, and timid in the presence of others. They may fail to show interest in the activities that appeal to the normal child or they may shrink from companionship with their equals. Even in childhood they may be juvenile recluses. Some boys and girls of this type make books their companions to an exaggerated degree, others seek contacts with adults so that they are too serious or too old for their age. The candidate for schizophrenia may be highly imaginative in a romantic way; not infrequently he exhibits superior intellectual ability. In his early adolescence he may manifest an attraction for studies of an abstract or speculative character.

The abnormally introverted individual is not doomed to dementia præcox, but he is in far greater danger of succumbing to it than he would be if he had a more healthy estimate of himself. Adolescence is particularly difficult for him both because of the new adjustments it involves and because it accentuates those very traits of self-consciousness and introspection from which he already suffers.

There is another type of adolescent who claims attention as a potential schizophrenic, it is the one who begins to develop marked signs of apathy after puberty. Such an individual may appear normal as a child. His progress in school may have been good, he may have engaged whole-heartedly in the usual activities of childhood. But early adolescence brings a change in his behavior. He becomes indifferent to his former interests, he grows seclusive and inactive. Teachers complain that he is failing in his schoolwork, they try to arouse him from his "laziness," but they find that both coaxing and discipline are unavailing. When others attempt to incite him to exertion he reacts by becoming sulky or irritable. These symptoms are not necessarily signs of dementia præcox but they are suggestive of it; hence, they deserve serious consideration.

The insidious onset of schizophrenia constitutes one of the perils of the disease but, on the other hand, the very fact that the disorder develops gradually makes it hopeful from the viewpoint of mental hygiene. It is sometimes possible to check the advance of the condition by removing the patient

from surroundings that are proving too difficult for him and placing him in those that will impose less strain.³

Beware Premature Diagnoses

When there is question of interpreting suspicious behavior in the child or in the adolescent, adults must keep their poise. While observant of symptoms that may be indicative of emotional conflicts they must not be too quick to leap to the conclusion that every child who is retiring or seclusive is headed for a psychosis. The individual who has learned to surrender to his difficulties rather than to fight them, or whose emotional reactions have become unhealthily centered on himself, is vulnerable to a mental breakdown, he is not infallibly condemned to it. He can be saved by being reëducated. He must build up a different attitude of mind. He must learn to be less subjective. If he succeeds in acquiring a more objective viewpoint his chances for living a wholesome mental life are good. To achieve and maintain a healthy outlook the adolescent needs aid from well-balanced adults.

³In this connection it is pertinent to remark that the matter of mental health should be given the most careful consideration when there is question of admitting applicants into religious orders. Not only should the family history of the candidate be investigated with the view of ascertaining his nervous heredity but his own personal history should be subjected to a searching scrutiny. The boy or girl who has developed conspicuously eccentric habits of behavior may be unsuited for the strains of religious life. It is especially when there is a possibility of a future dementia præcox that caution is imperative. Religious life, of its nature, tends to foster habits of introspection which may easily lead to harmful results in an individual who is already moody or introverted.



Chapter XIX

THE GUIDANCE OF ADOLESCENTS

The problem of guidance has always been a fundamental one in the education of youth. From the very nature of things adolescent boys and girls need assistance if they are to profit by their educational opportunities and to fit themselves intelligently for their future careers. This is especially true today, for the modern youth is raised under a very elaborate educational system, and he must equip himself to play his part in a highly organized society.

Need for Guidance

The industrial and the economic world is vastly more complex than it was a few generations ago. The specialization of labor, the increased use of machinery, the shifting of population from rural to urban centers are but instances of the many causes that heighten the difficulties of vocational adjustment for the adolescent who steps out from school to take his place in business or professional life.

Economic and social changes within recent years have made guidance almost as necessary for girls as it is for their brothers. It is no longer enough to prepare girls to be efficient homemakers. So many and such diverse occupations have been opened up to women that direction in the choice of work should form an integral part in the training of adolescent girls.

It is not only in the selection of a future lifework that adolescents are in need of aid. They must be guided, also, in

choosing those studies that will give the best educational results or that will hold out the best promise of later industrial and cultural efficiency. The high-school student of forty years ago was not bothered much by the question of what studies he would pursue. That problem was solved for him rather definitely by the school authorities. At that time the high school was largely regarded as a vestibule to the college or to the professions. Because it was intended to fit its pupils for a limited number of specific careers, the secondary school of a generation or two ago had a relatively narrow curriculum and this was obligatory on the pupils. Moreover, the students were comparatively few and very many of them had fairly accurate notions of what they were seeking. Hence, the problem of the selection of particular studies presented practically no difficulty. These conditions do not obtain today.

State laws and public sentiment have made education a virtual necessity for all children up to the age of 16 or later. The natural result of crowding enormous numbers of pupils of varying interests and abilities and backgrounds into the secondary schools has been to bring about extensive changes in the organization of the high school. In order to meet the needs of so heterogeneous a group, courses have been multiplied, programs of studies have been enriched and expanded. The student is given the opportunity of selecting his curriculum from a wide assortment of subjects.

The consequence is that the ordinary pupil is likely to be bewildered by the very variety of courses that are offered for his sampling. He has neither the knowledge nor the experience required for the intelligent arrangement of his program of studies. He is in dire need of direction. If he is left to his own initiative, he is likely to choose those classes that entail the least amount of exertion, or he may blunder into others that are clearly beyond his capacities, or waste his time on those that are worthless as a preparation for his future work.

The school authorities are fully cognizant of these dangers and take steps to counteract them. In most schools various agencies have been established for guiding the student, not only in his academic pursuits, but in many other of his activities also. Guidance in some shape or other is a recognized

function in a great many of the high schools. But the growth of vocational guidance in our schools is due to the fact that parents are not doing their full duty in this respect. After all, the school is only *in loco parentis*, and is undertaking this work for the simple reason that the parents have passed it on to the school. The first and the ultimate responsibilities are with the parents. The school can give information. It can make suggestions. It can advise. But, the real responsibility must be assumed by the parents. This should always be kept clearly in mind.

The Meaning of Guidance

As the word *guidance* is used today it embraces a number of different activities. It is applied to direction that is given in preparation for citizenship, in the use of leisure time, in the formation of ethical and religious standards, in the preservation of physical health, the attaining of success in an educational career, and to many other kinds of counseling. In general, it might be said that guidance activities may be classified as personal, educational, and vocational. It is obvious that these three types of direction are not mutually exclusive.

In the preceding pages we have spoken of the moral and religious training of adolescents, and we have touched upon the questions of their health and their recreation. Here we propose to confine our attention to a very brief treatment of the subjects of educational and vocational guidance. It is impossible to consider these topics adequately within the limits of a few pages; exhaustive treatment of the question of guidance is not to be expected in a book like this. A treatise on the psychology of adolescence cannot hope to do more than to outline some very general principles that are to underlie the direction of youth.

Although educational and vocational guidance are not the same thing, there is a very intimate relationship between them and, as a matter of fact, they frequently overlap. The boy who is advised to study biology or chemistry because he contemplates entering a medical school is, in reality, receiving both kinds of guidance. He is being encouraged to take up these branches because of the knowledge they will bring

him and because they are a practical preparation for his future vocation.

Educational Guidance

In the technical sense, educational guidance is restricted to that particular kind of direction that aims to produce efficiency in learning. Its purposes have been reduced to two: (1) to assist young people in the choice of their educational careers; and (2) to aid them in the building up of that morale which is required for successful learning.

Regardless of what particular avocations they may eventually follow, all high-school students need guidance if they are to profit to the full by their education. On their very entrance to the secondary school they must be helped to adjust to the new environment in which they find themselves. They must be counseled in the selection of their curricula and given suggestions on how to meet the new demands imposed on them by the content of high-school subjects. They must be helped in developing correct study habits and shown how to avail themselves of the facilities of the library. All during the years of high school, boys and girls need advice in the cultivation of their special talents or interests or in the overcoming of particular deficiencies. They must be trained how to think, how to evaluate their reading, to draw legitimate conclusions from the data that they gather, in a word, to exercise those mental activities that are characteristic of a mature intelligence. The vast majority of students require help in arriving at self-knowledge so that they will recognize their own abilities and limitations.

Teaching How to Study

One of the principal functions of educational guidance should be that of teaching effective methods of study. Most high-school students need assistance in acquiring the art of successful studying. Experience amply proves that many college graduates have never attained to it. Some individual teachers give valuable aid to their pupils in the formation of good study habits, but many others do little or nothing in this respect. The feeling is growing that the problem of learn-

ing how to study cannot be left entirely to the subject teachers, and in many schools a special group has been formed in order to meet this particular problem.

It is clear that the teacher of this course should understand children and should be conversant with the psychology of study. It is desirable that he have at least an elementary acquaintance with the common subjects taught in the school so that his presentation may be concrete and specific. It cannot be emphasized too strongly that, when there is question of the formation of study habits, morale is more essential than outward, mechanical methods. These latter should not be neglected, but it is more important to get the child to *want* to study than it is to supply him with all the latest psychological findings on *how* to do it.

There are some excellent textbooks on this subject of methods in study. Most of them, it is true, are written for college students, but the general principles they lay down are applicable to high-school pupils as well. The skillful teacher may translate them into terms that are intelligible to pupils of even lower levels.

Directing the Unusual Student

Some pupils need special attention because of their peculiar mental equipment. The student of superior intelligence must be directed so that he will make the most of his talents and be protected against the danger of forming habits of laziness. The one who is ambitious but mentally sluggish must be guided into the courses from which he can profit. Otherwise he is likely to become discouraged through attempting studies that are manifestly beyond his competency. Without guidance boys or girls whose memories are exceptional may suffer from the possession of this gift. There is a positive danger that they may come to depend too completely upon their powers of facile recall so that they never develop the ability for reasoned thinking.

Methods of Educational Guidance

We have enumerated above some of the outstanding objectives of educational guidance. The practical means em-

played in attaining them are exceedingly varied. Sometimes the direction amounts to little more than occasional and incidental advice by principals or teachers. In some schools it is given formally in classroom instruction and in private interviews with individual students. In some of the larger schools the responsibility of advising pupils on their academic difficulties is intrusted to specially chosen persons, to the dean of boys or girls, for instance, or to trained counselors, to the visiting teacher or to guidance committees.

Whatever may be the form of the machinery for conveying educational guidance it is essential that the counselor have the confidence of those whom he attempts to aid. He will establish and maintain this best by dealing with the students in a spirit of friendliness. He should inspire them with the conviction that he is actuated by a sincere desire for their welfare. The less formality there is about his conferences the more successful they will be. Individual teachers often have an advantage over the official counselor in this respect, while, at the same time, they are likely to have a more intimate knowledge of the student's personal history and thus be better able to guide him wisely.

Individual Variations

The counselor must ever keep in mind that he is dealing with individuals, and he must take account of the variations they exhibit. There are certain broad principles that can be followed in educational guidance, but there are no general rules for efficiency that can be adhered to in all cases. Each individual is unique and he must be treated accordingly. Sex, physical development, aptitudes, interests, social environment, and all the other factors that figure so prominently in determining a person's happiness or in tipping the balance between success and failure must be given consideration and should influence the nature of the guidance imparted.

Helping to Choose a Career

The question of vocational guidance is much to the fore at present. The interest attaching to the subject is evidenced

by the enormous literature that has grown up around it in recent years. The practice of the high schools in offering aid to their students in the choice of their future occupations is proof that this service is coming to be regarded as a partial responsibility of the school. We shall attempt but the merest outline of the purpose of vocational guidance and of the more common methods employed by the schools in supplying it. We are not concerned here with problems of the personnel psychologist, who deals principally with adults and whose business is to pick the right man for the right job.

The person who is to make a prudent choice of his life-work must subject himself to some self-analysis. He needs knowledge of his own powers and deficiencies. He must study his ambitions, his interests, and his enthusiasms, and learn something of their causes. Moreover, he should have some understanding of the requirements of the different occupations that seem to be within the range of his capacities, the kinds of skill they demand, the opportunities they offer, their disadvantages and their compensations.

The average adolescent is in no position to answer these questions for himself. He needs assistance both in the process of self-discovery and in becoming acquainted with the possibilities of the various employments upon which he may enter. Vocational guidance attempts to give him this assistance. Different schools use different means to furnish their pupils help in acquiring knowledge of themselves and of their potential occupations.

Types of Vocational Guidance

In some cases the school shop gives students actual experiences with various types of mechanical or industrial work. More rarely boys and girls work with outside firms on a part-time basis, either with or without pay. There are obvious advantages to these methods. The pupil gets first-hand information on the nature and the demands of definite forms of work while, at the same time, he tests his own fitness, he learns whether the work appeals to him, and he is given practice in acquiring definite mechanical skills. But there is a grave practical difficulty in the way of utilizing this par-

ticular type of vocational guidance. It involves a financial outlay that is prohibitive for most schools or it demands a coöperation from manufacturers that is not forthcoming. Hence, there is need to substitute other methods of guidance which, while they may be less effective, are more feasible.

Some knowledge of the various avocations may be obtained through the class in occupations. Such a class studies the characteristics of a number of the more ordinary kinds of employment — professional, mechanical, agricultural, and industrial. It supplies the student with information on problems in the industrial world and stresses education in its relation to work. This class is often supplemented by occasional features, such as talks by men and women who have become successful in the occupational field, by motion pictures that portray different phases of industry, by visits to business or manufacturing establishments, and so on.

The Guidance Bureau

In some of the larger schools guidance bureaus have been set up for the direction of pupils. These institutions, besides furnishing guidance of the type mentioned above, assist in the placement of students who leave school before graduation or who take up employment immediately after it. These placement services advise boys and girls in their search for occupations and furnish information to employers who inquire about those who have applied for positions. Often the student is aided by the bureau of guidance even after he has left school, through a follow-up service. Advice is given on making adjustments to the new work and on meeting the difficulties that arise either from the occupation itself or between the employer and the employee. It is evident that a service of this kind entails an accurate knowledge of both the students and the particular conditions of employment.

If the guidance program is not to take the form of a perfunctory interview, the adviser must be definitely acquainted with the abilities and the background of the pupil. This knowledge may be obtained through personal contact, by consultation with the teachers, and by records of the student's work. Personality ratings and achievement tests may add

something to the cumulative picture. Care must be exercised, however, that the individual's capacities be not gauged too finally by his performance on an achievement test.

The Role of the Individual Counselor

It is not necessary to have elaborate machinery in order to give the pupils a vocational guidance that is eminently worth while. The common sense of teachers and their experience may save many boys and girls from making mistakes in the choice of their vocations. It requires no specialized training for a teacher to recognize that a boy who has neither the ability for mathematics nor a liking for it ought not to attempt the study of engineering. The student who ambitions medicine, despite the fact that he has barely obtained passing grades in high school, should be discouraged from the hope of ever becoming a physician. An essential function of the vocational adviser is that of dissuading incompetent students from continuing on into college. Boys and girls of this type are harmed by a college experience. They are in grave danger of becoming chronically disheartened by their scholastic inadequacy, or they are spoiled for the lowlier occupations of which alone they are capable.

In view of the overcrowded condition of the professions it would be well for teachers to consider the advisability of guiding boys and girls of even good attainments into other pursuits. Advice of this kind is not always welcome. The professions are likely to appeal to youth because of the social prestige they seem to offer, or because of the opportunities they promise for making easy and abundant money, or through an admiration that the adolescent feels for some man who has achieved eminence in his particular field. Often the ambition of parents is responsible for the child's partiality. Any or all of these factors may cause young people to become impatient with those forms of occupation that are regarded as laborious and grimy or of inferior social status. Skillful direction and wise suggestions may give individual youths a healthier attitude. Insistence on the dignity of labor even at lower levels than the professional will help many boys and girls to be satisfied and perhaps enthusiastic for

tasks that will furnish them a better living than they might find in a profession.¹

When endeavoring to wean an adolescent away from some ambition that is impracticable for him, this fact should be borne in mind and acted upon: Often a youth is attracted not so much by an occupation as by the atmosphere that surrounds it. He might be brought cheerfully to give up his plans for a career to which he is unfitted provided he were allowed to have some connection with that occupation. For example, a boy who craves to be an aviator and yet lacks the ability for actual flying might be persuaded to take up ground work, such as the mechanical care of the motors. Another, who would never succeed as a doctor, might be made happy and successful as an ambulance driver.

The Problem of Temperament

It must always be remembered that success in a vocation is not entirely dependent upon mechanical skill or upon mental capacity. The person's emotional equipment must be considered, also. The personal element enters into business as it does into every other human activity. Some people are temperamentally unsuited for certain types of work. The choleric man, for instance, who is easily angered and who is provoked to impatience by trifling irritations, is very likely to fail as a floorwalker, or as a clerk at an information desk. The woman who cannot tolerate children would make a sad mistake in choosing the profession of elementary teacher. Other things being equal, a person will achieve best in that kind of work toward which he feels a natural attraction. The man who is tied down to an occupation that chafes and irritates him is seriously handicapped in his attempt to attain success. His attention is divided. In order to lash himself to effort in his unwelcome task he expends energy that should be applied to the task itself. Hence, in the vocational guid-

¹The "career pamphlets" published by the United States Government are valuable aids for teachers and for students who are seriously contemplating one of the professions as a life occupation. These brochures may be obtained for 10 cents apiece from the Superintendent of Records, U. S. Department of the Interior, Office of Education.

since if boys and girls have individual temperaments should always be considered. Account must be taken of the preferences, the likes and dislikes that may be rooted in their very natures and are therefore practically impossible to change.

It must be confessed that the work of formal guidance in the schools is still in the experimental stages and those who undertake it must be reconciled to suffer the inconveniences of pioneers. They may be exposed to the criticism of teachers of "regular" branches, to the hesitation of administrators, and to the suspicion of parents who are fearful of "novelties" in the classroom. But if the guidance enables students to choose their careers more intelligently, the teachers who help toward such decisions may feel well repaid for their efforts.



Chapter XX

THE FINISHED PRODUCT OF ADOLESCENT TRAINING

We have devoted many pages of this book to a consideration of the various phases of adolescent training. As we bring the volume to a close we might ask ourselves: "What should be the end product of all this training?" The answer to that question is: an adequate adult, a man or a woman who is physically, intellectually, emotionally, and socially mature. In other words, the aim of adolescent education should be to produce a person who is fitted for self-maintenance and who has been prepared to fulfill the destiny for which he or she was put into this world.

Maturity: The End of Training

Physical maturity involves more than the attainment of one's full stature. It implies, also, the development of all one's bodily powers and the control of one's physical impulses. Self-government is a criterion of adulthood. The man who lacks the ability to regulate his own bodily responses or to manage his own animal appetites is not completely mature.

The person who emerges from adolescence should be formed intellectually, which means that he has achieved independence of thought. He shapes his own opinions and forms his own judgments and guides himself by reasonable motives in handling his difficulties. The individual who constantly and indiscriminately seeks advice of others, whose views are determined by the last person with whom he speaks

or who is at the mercy of the suggestions that play upon him has the mental attitude of a child. He has not grown up intellectually even though he may give proofs of a very good intelligence.

The fully formed adult must possess a well-trained will, one that is practised in striving after definite objectives and that holds to its course despite external opposition or personal reluctance. Permanent moral ideals form part of the equipment of the mature man or woman, and adults must guide their conduct by clear-cut moral principles which derive their ultimate efficacy from the fact that man is responsible to God. Since the human being is destined to save his soul and since religion furnishes him with the means of doing so, religion is a necessity for both the child and the adult. In the latter, religious convictions should be founded on arguments the validity of which is understood and accepted. His faith should be externalized by practices that habit has made consistent in the face of changing moral standards or of irreligious example.

Emotional Maturity

A prime requisite for complete adulthood is the management of one's own emotions, and it is precisely in respect to this type of self-government that many people show signs of immaturity. Emotional control demands various kinds of repression. It means, in the first place, that a man responds with the emotion that is proportionate to the circumstance that arouses it. He does not become excessively passionate in a situation that calls for a moderate state of feeling and he ceases to be excited when the cause of his emotion has passed. Control of the emotions implies, in the second place, that there are degrees in a man's affective reactions. He is able to make partial responses so that he can feel fear without being thrown into a panic, he does not fly into a towering rage when he meets some trifling opposition, nor does he bellow when his hat is blown off by the wind. Moreover, the man who rules his own feelings can delay his emotional reactions, he can check their physical expression. He is not like the

child who inclines to strike when he is angry or to dash away when he is frightened.

An accurate measure of a man's maturity is his method of handling self-pity. We brand as "childish" the adult who is constantly seeking sympathy from others, whose attention is riveted on his own minor physical discomforts, or who inflicts his complaints on anyone who will listen to them. It is easy to build up habits of self-commiseration, and many people do that. The really mature adult tries to feel no sorrier for himself than his friends feel for him.

It is possible and advisable for one to continue his own intellectual and emotional training after he has reached maturity, but the problem of achieving psychological adulthood must be largely solved during adolescence. The person who fails to acquire self-command in youth may never attain to it. He is more likely to swell the ranks of those troublesome, perennial adolescents who are a burden to themselves and a trial to others.

What Can We Hope For?

It is Utopian to hope that every boy and girl will mature into a man or woman who has accomplished complete adulthood. Maturity, as we have outlined it above, is the ideal and not all reach it. Some are handicapped by their poor initial equipment; others are shackled by the environment in which their lives are cast. In training adolescents we must be satisfied with relative perfection. The goal of education ought to be that degree of development that each individual's capacities make promising.

The material that is to be trained into the men and the women of tomorrow are the boys and girls who are passing through adolescence today. It is good material. The youth of our time indulges in a freedom of speech and of action that was unknown to its parents; it is exposed to many temptations and threatened by some dangers which they were spared. This fact makes adolescence a more trying experience today than it was in the past, and it imposes the need for greater watchfulness and direction on the part of the edu-

cators of youth. Still there is no real reason for dejection when considering the problem of adolescent training. There are some very encouraging evidences that Catholic youth is weathering the storm and that it will triumph over the genuine difficulties by which it is confronted. Vocations to the priesthood and to the religious life were never so numerous as they are at present. The number of boys and girls who receive Communion very frequently is vastly above that of twenty years ago. Self-reliance, initiative, and, when occasion demands it, even the sense of responsibility are better developed than they were when we adults were adolescents.

Personally we believe that these virtues are exaggerated by some who assume the defenses of modern youth against its critics. They talk as though these qualities not only neutralize but justify the excesses of the young. This viewpoint is not beneficial to youth. Still the virtues enumerated above are real, they are indications of adolescent capabilities, they can be utilized as most potent natural means of training.

It is obvious that present-day youth has its weaknesses and it is not unique in that. The adolescents of former generations had their faults and so have the adults of today. It is foolish to close our eyes to the defects of the youth of our times and it is equally foolish to magnify them. It is the part of wisdom and of prudence to be observant of mistakes and to understand them with the view to their correction. That is the purpose of adolescent psychology just as it is the duty of those who are intrusted with the guidance of adolescents.

Much of the peculiar behavior of adolescents is due to the fitfulness of their own nature. They are bewildered by the rapid physical changes they are undergoing, by the unwonted mental attitudes they feel, and by the new emotions they experience. Failings resulting from such causes merit the sympathy of adults. They are the effects of the adolescent's blind efforts to adjust himself to the many strange problems with which he is confronted. Some of the frailties of youth can be explained by the fact that the adolescent has not yet acquired complete self-control or laid down the stabilizing habits which come only after practice and with time.

Such shortcomings deserve patient treatment. They can be cured with wise guidance.

Special treatment is needed for those sins of youth that trace their origin to evil associations or to degrading literature and amusements. The companionship must be changed and the agencies of corruption must be stamped out. This latter will not be done unless there is concerted action on the part of parents. Adolescents themselves cannot be trusted to outlaw the recreations that provide them with thrills. The individual parent is rather helpless when he or she acts alone to forbid a son or daughter the amusements that are enjoyed by other adolescents. But if all the better fathers and mothers of the country were to band in a drive against the forces that threaten their own children, the obscene magazine would soon disappear from the news stands and the suggestive pictures would slink out of the theaters. In this matter of protecting youth from outside evil influences the principle of prevention is eminently applicable. Moral and religious ideals implanted in childhood are the effective prophylaxis against the immoral contagion to which the adolescent is exposed.

The means to be employed in the training of youth are reducible to three: instruction, discipline, and example. As life is lived today, systematic courses in the classroom are a practical necessity for every child. An even more urgent need is a knowledge of his obligations and practice in meeting them. But besides this formal instruction and this formal training in discipline adolescents require the informal schooling that results from contacts with well-poised, fully matured, high-principled adults. The character of youth is more effectively fashioned by such associations than it is by academic training.

Example is the most potent force in the lives of adolescents, for example appeals to their natural impulse for imitation, it helps them in the formation of their ideals, and is a concrete model for their own self-development. Hence, it is essential that the right kinds of examples be proposed to the young in their reading, in their environment, and by the lives of their parents and teachers.

Those who deal with young adolescents must be prepared for some disappointments. They are working with a group that is light-minded and unstable. The best antidote against discouragement, the surest guarantee of enthusiasm in those who train youth, is the realization that they are preparing boys and girls for the responsibilities of adult life. To paraphrase the words of St. John Chrysostom, the most excellent form of artistry is that of molding the character of youth. There is no worthier calling than that of forming the minds of children and shaping the habits of the young. To help boys and girls mature into the finest types of Christian men and women is a lofty vocation. For the educator who regards his task in this light, teaching becomes an opportunity; it is lifted from the status of day labor, it is elevated to the high rank of a profession.



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TOPICS FOR DISCUSSION

CHAPTER I

1. What justification is there for dividing the process of growth and development into different stages?
2. Discuss the statement: Present-day conditions intensify the need of a knowledge of adolescent psychology.
3. What are the relations of puberty and adolescence?
4. What practical value has adolescent psychology for the high-school teacher? for the parent?
5. Outline some differences between growth and development.
6. From the psychological point of view is the junior-high-school idea an improvement over our present arrangement of eight years elementary and four years secondary schooling?
7. Why is the appearance of adolescence thought to be due to endocrine activity?
8. On what evidence is it maintained that environmental factors influence adolescent development?

CHAPTER II

1. Justify the consideration of the physical changes of adolescence in a psychological treatment of the period.
2. Is early adolescence an apt time for training in complex motor skills? Why?
3. Describe some of the advantages and dangers of strenuous outdoor exercises for young adolescents.
4. Do the physical differences between the sexes suggest different school treatment for adolescent boys and girls?
5. How would you attempt to arouse a healthy attitude in an adolescent who is mentally disturbed by the physical changes he is undergoing?
6. Should the question of physical fatigue be given greater attention during adolescence than during childhood or maturity?

CHAPTER III

1. Indicate some of the ways in which sensory functioning influences learning.

2. "Perception, whether normal or illusory, is dependent on ideas and emotional states." What does this dictum suggest respecting the training of adolescent perceptions?
3. How may his sensory development affect the adolescent's social attitudes?
4. What considerations favor an examination for sensory defects upon entrance into high school?
5. Suggest methods of imbuing adolescents with artistic interests in the realms of sight and sound.

CHAPTER IV

1. How does the scholastics' conception of faculties differ from that of the "faculty psychologists"?
2. What precisely is meant by the statement: "Adolescence brings the capacity for abstract thinking"?
3. Sketch some of the outstanding differences in the reasoning processes of children, adolescents, and adults.
4. How should the adolescent's increased ability for organizing ideas affect his powers of memory?
5. How does the adolescent's memory compare with that of the child?
6. On what factors besides intelligence may a student's academic performance depend?
7. Outline serviceable methods for disciplining the imagination.
8. Enumerate some advantages and some dangers connected with the habit of daydreaming.
9. Show how development of the powers of attention during adolescence renders the youth more capable mentally.
10. In what respect is the adolescent's intelligence superior to that of a child?

CHAPTER V

1. Why is the consideration of the emotional development of adolescents important?
2. Look up several different definitions of emotions in standard texts on psychology and evaluate the validity of those definitions.
3. How would you classify the ordinary human emotions?
4. Point out the germ of truth and the exaggeration in the James-Lange theory of emotions.
5. What physical and mental factors conspire to make the emotional life of adolescents vigorous and turbulent?
6. How would you attempt to develop initiative in a 15-year-old boy who is bashful and self-diffident?
7. Why is it desirable for adolescents to have contacts with adults who have achieved control of their own emotions?
8. Show how strong emotions of fear, anger, and worry may interfere with clear, concentrated thought.
9. Enumerate some advantages of being objective.

10. Do you find in yourself any emotional attitudes that you should have outgrown during adolescence?

CHAPTER VI

1. Criticize this statement: "If environment were corrected *in toto*, 90 per cent of delinquents would be saved."
2. To what extent has man free control over his activities?
3. Explain how motives actuate the will.
4. How would you deal with an obstinate child?
5. If character training is fundamentally will-training, how would you set about building up a strong character in yourself or in another?
6. Give instances of types of motives that appeal during childhood, early and late adolescence, respectively.
7. Discuss the merits of the practice of self-denial.
8. Summarize reasons for and against the use of prizes, rewards, medals, and so on, as stimuli to adolescent enthusiasms.
9. How is character revealed in one's capacity for making clear-cut decisions and abiding by them?

CHAPTER VII

1. How do instinctive tendencies differ from reflexes and habits?
2. Why is it important to train the instincts of a human being?
3. What changes in instinctive behavior result from adolescent development?
4. Enumerate some of the educational values of the tendency toward self-esteem.
5. What is the healthy attitude for adults to take toward youth's desire for self-expression?
6. Mention some character weaknesses that are likely to be manifested by a person who has not achieved "emancipation from the home."
7. From the viewpoint of socialization what are the advantages and disadvantages of segregating boys and girls in high school?
8. Why is the achievement of independence essential to mental health?

CHAPTER VIII

1. Suggest some attitudes in parents that might confirm a child in habits of selfishness.
2. How would you direct the gang spirit so that it would help to the acquisition of desirable social traits?
3. Enumerate specific extracurricular activities that are adapted for training in social organization and in leadership.
4. How may the adolescent's desire for social approval be utilized in his moral development?
5. Studies have shown that the motion pictures exert a powerful in-

fluence on adolescent ideals and conduct. Why is this so and what does it suggest in regard to adult supervision?

6. Discuss the possible effects of a feeling of inferiority on one's social responses.

CHAPTER IX

1. Does the Catholic doctrine on original sin justify the frequent charge that she teaches that man's nature is intrinsically evil?
2. Is the separation of the sexes that occurs about the time of puberty due to conventional or to natural causes?
3. Is it advisable for boys and girls to mingle socially during adolescence?
4. In what sense is "equality between the sexes" feasible and desirable?
5. What is to be said of the present liberty allowed adolescent boys and girls in their social relations?
6. What is your opinion of the need and the value of sex instruction?
7. Why is religion the one effective safeguard of purity?

CHAPTER X

1. Does the increasing prevalence of juvenile delinquency argue a change in adolescent nature?
2. Do you think that parental failure is responsible for many of the present excesses of youth?
3. What methods would you suggest for counteracting or for preventing a child's desire to escape from school?
4. How would you deal with a boy or a girl who shows abnormal tendencies toward anger?
5. Why are purely natural motives likely to prove ineffective in the treatment of the problem of dishonesty?
6. How would you attempt to cure an adolescent who has formed the habit of lying?
7. Suggest some possible reasons for the fact that the heroic lie is so widespread and so difficult to correct.

CHAPTER XI

1. Why do some people who are scrupulously honest in other respects deem it justifiable to cheat in examinations?
2. How would you treat a boy or girl who spontaneously confessed to a dishonest act?
3. Outline the advantages and the disadvantages of corporal punishment in the training of children and adolescents.
4. What can the schools do to develop in students a respect for the property and the rights of others?
5. Do you think that student government is an aid in fostering the sense of honor in high-school students?

6. What are the possibilities and the limitations of social agencies as helps in combating juvenile delinquency?
7. In recent years there has been a marked increase in juvenile suicides. To what would you attribute this fact?
8. Why is the correct moral training of children the real prophylaxis against adolescent wrongdoing?

CHAPTER XII

1. Why does youth need adult guidance in the formation of ideals?
2. Are young children capable of being influenced by ideals?
3. Discuss this statement: The ideals of youth should be as fixed, as unalterable, and as lofty as possible.
4. What is the hope of bringing about social and moral reform through legislation?
5. Why are the ideals that look to merely human ends incapable of insuring consistently noble conduct?
6. Outline some advantages that are specific to Catholic education in the training of youth's idealism.
7. Give instances of how reading, amusements, and companionship may influence the ideals of adolescents.
8. Why do some college graduates find their pleasure in sensational literature and in vulgar enjoyments?

CHAPTER XIII

1. How does the Catholic conception of morality differ from that entertained by many present-day psychologists?
2. Give reasons for the view that religious training must lie at the base of true character formation.
3. State your opinion of Dewey's dictum: "The moral and social quality of conduct are, in the last analysis, identical with each other."
4. What value has the study of literature and biographies as a means of moral training?
5. To what extent should the training of the emotions and of the imagination enter into moral education?
6. What are the responsibilities of the school in regard to moral instruction?
7. When Plato was asked "Can virtue be taught?" he replied that virtue and vice are being taught everywhere and always. Give examples of this truth.
8. Has the learning of proverbs any value in the moral formation of youth?

CHAPTER XIV

1. Why is religious training of paramount importance during adolescence?

2. Outline the psychological viewpoint in respect to the study of religion. What are the virtues and the limitations of this method?
3. Evaluate this statement: "Religion is a thing for emotional women."
4. How does the adolescent's conception of God and of the supernatural differ from that of the child?
5. What considerations favor emphasizing the logical reasons for faith in the religious instruction of youth?
6. Suggest methods for making the religion class interesting and impressive to adolescents.
7. What is meant by "the indirect teaching of religion," and why is it important?

CHAPTER XV

1. Enumerate some factors that tend to cast suspicion on conclusions derived from a questionnaire study of adolescent religious experiences.
2. Assign some plausible reasons for the occurrence of religious doubts during youth.
3. Would your experience lead you to believe that religious skepticism is widespread among Catholic adolescents?
4. To what degree is sex responsible for religious skepticism?
5. How may the particular theological system under which he was raised affect an adolescent's attitude in the matter of doubts against faith?
6. Assuming that adolescents are suggestible to irreligious influences, what conclusions should be drawn regarding the education, the reading, and the companionship of maturing boys and girls?

CHAPTER XVI

1. How may the indulgence in wholesome athletics be a help in moral growth?
2. Would it be advisable to banish all competitive sports from the high school?
3. What specific advantages have athletics as means to physical development?
4. As sports are actually conducted in the high school do you consider them helpful or harmful agents in the formation of character?
5. Discuss the topic of school athletics and scholarship.
6. What social development is attainable to the adolescent through his engaging in school athletics?
7. Give your opinion of the increased opportunities for athletic competition that are offered to the modern girl.

CHAPTER XVII

1. Why should the formation of wholesome habits form an integral part of the educational process?
2. What effect has the development of habits on the formation of character?
3. Do you agree with Rousseau's contention that a child should form no habits?
4. Give instances of childhood habits that might prove to be serious handicaps were they to persist into later life.
5. How may faulty habits be broken?
6. State precisely what is meant by a vicious mental habit and give examples of such habits.
7. What is the exact difference between habits and attitudes?
8. What advantages, if any, have specific attitudes over general ones?
9. Why is experience requisite for the acquisition of mental attitudes?
10. How would you attempt to correct a youth who has wrong attitudes toward the past and the future?

CHAPTER XVIII

1. Adolescence is said to be a critical time so far as mental health is concerned. On what grounds is this opinion held?
2. What is the healthy attitude for parents to assume toward the careers or the religious vocations of their children?
3. Show how unwise or selfish interference of parents with their children's marriages may become a source of mental disturbances.
4. Feelings of inferiority are responsible for a high percentage of neuroses. Why are adolescents particularly vulnerable to such feelings?
5. Do you observe any defense mechanisms in yourself?
6. Why is physical illness so effective a means of escaping responsibility or of explaining away defeat?
7. What symptoms would argue that an adolescent should be observed as a possible schizophrenic?
8. Discuss the value of religion as a preventive of mental disorders.
9. What contribution to the preservation of mental health is made by Catholicism through the right use of the confessional, through spiritual direction and prayer?
10. It has been said that an effective safeguard of mental health is a definite plan of life and freedom to carry it through. What is your opinion of this prescription?
11. How may mental disorders be prevented by education?

CHAPTER XIX

1. Sketch the purpose, the methods, and the value of child-guidance clinics.

2. Discuss the statement: "It is important that each person find the one task for which he is best fitted."
3. What part should parents play in the vocational guidance of their children?
4. Why are the superior pupil and the dull one in need of particular direction?
5. What are the specific problems of educational guidance?
6. What are the chief dangers to be avoided in a vocational-guidance program?
7. Why is self-analysis important when there is question of choosing a lifework?
8. In what respects should the vocational guidance of girls differ from that of boys?

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